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The Living Church

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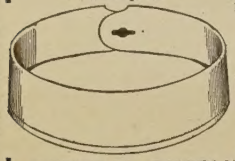

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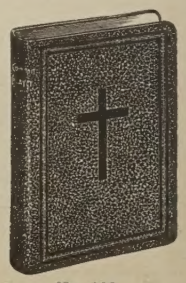

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A LIVING SACRIFICE.

FOR THE FIRST SUNDAY AFTER EPIPHANY.

THE Gospel for to-day closes with a thought very suggestive to us concerning the duties of the body. "And Jesus increased in wisdom and stature." That is, His physical life developed along the lines of a normal human being, the Sacred Body becoming stronger each day, until able to assume the work of daily toil which He had chosen.

This thought is further amplified in the Epistle, where the apostle beseeches us to present our bodies "a living sacrifice." Under the Jewish covenant the sacrifices offered to God were first slain, and the dead body was then offered as a burnt offering. We are to present our bodies alive, but dead from sin, for they must be holy and acceptable bodies, ever remembering that they are the "members of Christ." St. Paul says, "Know ye not that your body is the temple of the Holy Ghost?" And again, "Glorify God in your bodies."

Many sincere and devout people, striving after holiness, do not realize the necessity of sacrificing the body. They do not neglect their communions, or attendance upon the other services, but they pamper the body, denying it nothing that it desires. They form habits of indolence, leading to the sin of sloth; they feed it with every luxury, which may bring them to fall into the deadly sin of gluttony—a sin which embraces the soul-destroying one of intemperance. Further, they adorn the body with as costly raiment as Dives wore while Lazarus was lying at his gate in rags. They forget that our Lord said, "Is not the life more than meat, and the body than raiment?" The great apostle kept his body under, giving the spirit the free power to dominate the flesh. Again he tells us that we must mortify the deeds of the body if we expect life, that is, spiritual life. The body can be made to become a slave of the spirit, or it may itself grow to be the master. The legitimate needs of the body we must not ignore, for it is the tabernacle in which the spirit dwells, but we must learn to curb it with bit and bridle.

Christ came to redeem our bodies as well as our souls, and we believe in its resurrection, and that God "shall change our vile body, that it may be fashioned like unto His glorious Body." Day by day He works that change in us, feeding our poor bodies with His glorified One, and giving them to drink of His precious Blood.

From the cradle to the grave there is an incessant warfare between the body and the soul, which led St. Paul to cry out: "O wretched man that I am! Who shall deliver me from the body of this death?" But when we grow discouraged in the task of subduing the flesh, we may find comfort in the thought that, "He knoweth our frame, He remembereth that we are but dust." He pities these frail bodies which Job says are like unto clay. "Thou hast fashioned me behind and before; and laid Thine hand upon me." Christ Himself was weary, and sat down upon the well to rest, in Samaria; and He fell asleep on a pillow, in the hinder part of the ship.

There are various helps to the conquest of the body, such as fasting, the cultivation of indifference to heat and cold, so far as health will permit; the forming of a habit of early rising; and a rigorous insistence upon positions of humility and reverence at the set times of public and private prayer, for we must worship with the body as well as the spirit. All these will lead to a fuller consecration of the body, that temple of the Holy Spirit, and in which we can erect a chapel of ease, whither we may retire from the strife of tongues. Then, like St. Paul, we will say: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep my body under, and bring it into subjection."

C. F. L.

THE NEXT GENERAL CONVENTION

GENERAL Conventions run in cycles. From 1832 till 1853 was the cycle of missionary foundations. From 1853 till 1868 was the period of the Muhlenberg movement, but also the years of the civil cataclysm that included the war, when the Church partook of the storm that shook the nation, but emerged united and with increasing strength. From 1871 till 1880 was the term of ecclesiastical turbulence over "Ritualism" and all that was involved in that misleading term. And from 1880 till 1904 was the period of the Quadrilateral. There was almost an abrupt break between issues at the close of each of these cycles and the beginning of the next.

These cycles may also be expressed by their foremost figures. From 1832 to 1850 was the period of Kemper, and the elder Doane. Muhlenberg was the central figure in 1853, though his immediate influence was, perhaps, eclipsed by the outbreak of the war, when his far-sighted, statesmanlike vision of a unity on the basis of an American Catholic episcopate was lost in the stern reality of the clash of arms. De Koven was easily the central figure of the seventies; and Huntington as clearly the master spirit of the period from 1880 till the present time.

On the first Wednesday in October of the present year will begin the sessions of a new General Convention, and will open a new cycle in American Church history. We trust this cycle may be known in later history as the period of American Catholicity. There was such a break in 1880 with the issues which had aroused the bitterest debates during the preceding decade as seems almost unexplainable. We look for a similar break between the attitude of the past quarter century and that which will be displayed at the General Convention of 1910, and for a decade or more afterward.

It will be, of necessity, very largely a convention of new men. Those who have fallen include Huntington and Dix and Davenport and Fulton and George C. Thomas and George Brinley Morgan, with others. There are men of ability left, but not many who are recognized as actual leaders. Leadership must be developed, presumably among younger men.

The time is ripe for constructive work. The foundations for such work are already laid. No intelligent Churchman questions that the Anglican communion occupies its preëminent position in Christendom by reason of its historic continuity with the past, coupled with its readiness to meet the conditions of the present. Every popular book of Church defense on the market presents the Protestant Episcopal Church for the acceptance of Christian people on the ground of the authority of the Catholic Church which it carries. Theoretically, Churchmen as a whole are closer together to-day than they have been in three quarters of a century.

In reviewing the career of Dr. Huntington in General Convention we expressed the view that the time is ripe for the party of the Quadrilateral and the Catholic party to work together. This would not mean that any of us should compromise with principle, but rather that our principles had so largely assumed common ground that we could build together upon the foundations that are laid. Whatever differences may remain do not attach to the foundations.

Granting that the foundation is that of historic Catholicity, it must be our aim to take counsel together to devise ways and means by which that foundation may be so presented to American Christians generally as to show them the unique position which this Church occupies in Christendom. We must find a way to lead American Churchmen to live up to their heritage and their principles; and at the same time, we must present to all baptized persons the *facts*, that the Church is the extension of the Incarnation and thus the meeting place of God and the human soul; that its authority is not derived from men but from God; that its ministry is maintained inviolate, not because we "like" it, but because we have no authority to vary it; that the sacraments are true means of grace; that confirmation is the right of every baptized person, both that by it the fuller gifts of the Holy Spirit may be received, and also that due preparation may thereby be made for receiving the Holy Communion.

We shall, no doubt, continue to differ among ourselves in details, but we believe the vast majority of the deputies who will sit in General Convention—those who were accustomed to vote with Dr. Huntington and those who sometimes voted against him—are agreed in the principles that we have outlined above.

Let us, in good faith, seek together to build upon these foundations. If a unity of spirit can be developed among ourselves, so that whatever legislation may be enacted in the next General Convention can receive the affirmation of a really large majority, the gain will be greater than can be any that might arise from the victory that one party might possibly win over another.

And we believe that by the careful adjustment of the language of constitutional amendments, canons, and resolutions, to meet the views of many different groups, this can be accomplished. Opportunism need not represent a compromise with principle. To build together on common foundations, almost by unanimous consent, may perchance involve somewhat slower building than if one party seeks, by a narrow majority, to override another; but it involves also a much more secure building, such as will withstand the storms that from time to time shall beat upon the Church.

WHEN WE begin to consider in detail what should be the legislation to be sought in the next General Convention, we must devote successive editorial leaders to a number of specific subjects, and it is our intention to treat of such from time to time as opportunity shall present itself, after which the general discussion of the subjects will be invited. Among subjects that will arise for final action are the constitutional amendments that were enacted at the General Convention of 1904 and now come up for ratification. These include the Preamble, the provisions for an elective Presiding Bishop, for permission of "verbal alterations" in Prayer Books printed in foreign languages, for Suffragan Bishops, and for allowing the trial of a presbyter or deacon "in the diocese or missionary district in which an offence is alleged to have been committed by him." The more important of these changes we shall discuss seriatim. There are also memorials which have been presented to the House of Bishops asking for the revision of Canon 19 and of the canons of deposition. In addition to the permanent commissions and committees, there is a commission on Provinces, a commission to confer as to uniformity in regard to Marriage and Divorce, a commission to prepare a Mission Hymnal, a commission on Revision of the Lectionary, a committee on the Orders of the Reformed Episcopal Church, a committee to Re-Arrange Missionary Departments and Judicial Departments, a committee on the Charter and Laws of the General Theological Seminary, a committee on amendments to the canons on Matrimony and on Regulations respecting the Laity; a committee to report a canon on Suffragan Bishops, a committee to report a plan for Uniform Registration of Communicants, a committee to consider the advisability of Providing an Office for the Unction of the Sick, and a number of lesser committees. How hopeless it is to suppose that any considerable number of the matters that must thus arise for discussion can be finally determined, only those familiar with the haste with which the work of General Convention must be transacted can know.

But we are chiefly concerned now with the general perspective of legislation rather than with details. We are frequently asked whether the question of the Name of the Church will arise for discussion. We reply that the question hinges upon the attitude of men who have not heretofore felt that it was timely to make a change. Something will depend upon how fully the party of the Quadrilateral and the Catholic party can work together.

But the question ought to be treated in its true perspective, and not as an isolated measure. What shall be the attitude of the coming General Convention toward questions relating to Reunion?

Most of us will agree that the "Change of Name" should not be forced upon a large minority by any party vote. But we ought to be able to agree still further. We ask the Church generally to agree that *no project looking toward reunion shall be adopted that does not include the change of name.* Deference to minorities must work both ways. If we are not ready to recede from our own sectarian spirit we are not fit to invite others to recede from theirs.

And we have a right to insist upon that condition. The Protestant party in the Church submitted the Quadrilateral in 1886, inviting unity on a pseudo-Protestant Episcopal basis, refusing, at the same time, to change the name. The Catholic party opposed the enunciation of that instrument as being untimely and probably unworkable; but after it was adopted, worked honestly and in good faith with other Churchmen to make it a success. The expectation of the Catholic party was fully realized. The Protestant party had its way, and failed. Now it is fair to ask the Protestant party to show its good faith

by coöperation on different lines. Let us have no partisanship in the matter.

The Catholic plan for promoting unity would, we take it, be somewhat as follows:

The enunciation of this Church as the American Catholic Church.

The omission of the Thirty-nine Articles from the Book of Common Prayer, as not being of ecumenical or permanent authority, and not necessary to be laid upon all Christians for their acceptance.

An invitation to American Christians to confer with us on the full restoration to all parties of all that pertains to Catholic life and fellowship.

An attempt by concordat to arrange with Oriental communions represented in the United States for full inter-communion, this Church giving assurance of its adherence to the doctrinal standards of the undivided Church, and otherwise meeting such issues as might be raised by the other parties to such concordats.

We are not so sanguine as to believe that other religious bodies are now ready to lay down their arms and accept these, or any other overtures, for the promotion of unity. Our thought is not centered so much upon what is the duty of *other Christians* with respect to unity as upon *our* duty. The first two of the paragraphs noted in the foregoing "plan" have to do with the matter of preparing ourselves. They involve the surrender of that which we have added to the Catholic faith. We can oppose the additions of Rome to that Faith with much greater efficiency if we have no additions of our own to embarrass us; since, though happily we have not tampered with the Creeds or explicitly added articles of faith to the deposit that has been given us, yet the addition of a Protestant Episcopal title and of the large series of theological propositions contained in the Articles leaves us on somewhat vulnerable ground when we criticise Roman additions to the faith; while the omission of these, especially with the affirmation of the doctrinal standards of the ecumenical councils, will be an example to Protestant Christians similarly to abandon their latter-day accretions, so that all of us together may go back to the unvarnished Christian faith and practice of the ages. More than this we need not contemplate until we have shown our good faith by taking this first step.

It ought, however, to be possible for us to arrange in a more definite manner for intercommunion with Orientals. These are pouring into our country at an unprecedented rate. Members of the Orthodox Eastern Churches in continental United States increased from 600 in 1890 to 129,606 in 1906, as shown by the late religious census, and have probably continued to increase since that date. A wise statesmanship would impel us to meet this issue immediately. It can be done—on the terms of Catholic Churchmanship; it cannot be done on a basis of Protestantism. If the Protestant party will work with us, on the basis of Catholicity which, with us, its members hold theoretically, we believe success may be obtained. Whether, under all the circumstances, a like success could be expected if overtures were made to Old Catholics, as was suggested not long ago by the Bishop of Albany, would be a matter for consideration. Probably this generation must lay aside that hope with the sigh, It might have been!

Shall we show a spirit of statesmanship in meeting these issues, or shall we be guided by Protestant reactionaries? The next General Convention will show.

THE letter of our good friend, the Rev. W. H. Knowlton, entitled "Finds Canon 19 Restrictive," goes to the heart of the Canon 19 difficulty in the most practical manner. And the answer is obvious. The intent of the Gailor amendment was to prevent Mr. Knowlton, and all the other clergy of the Church, from doing precisely that which Mr. Knowlton avers he was accustomed to do before the canon was amended and is permitted to do no longer.

It is admitted that there may be sufficient cause why our correspondent's "widely travelled Presbyterian friend, General B," should be invited to tell what he knows about "our Mission at Hankow, which he has recently visited"; but the right way to secure his services is not for the missionary, observing his presence in church "one Sunday morning," forthwith to invite him to speak in church in the evening. The Bishop is the proper authority to pass upon the question, and no priest has a right to railroad the irregularity through without taking time to consult his Bishop. If General B is merely passing unexpectedly through the town, so that the opportunity to obtain the Bishop's license cannot be had, it is easy to invite the congregation into the parish building or some other convenient place after the evening service, to listen to the distinguished guest. Surely our friend will see that the prevention of irregularities in many places, by vesting exclusive authority in the Bishop to determine upon any exceptions to the general terms of the canon, is of more importance than any slight inconvenience to which any parish priest may be placed in any such emergency.

And surely our other friends who have attacked the Gailor amendment on the ground that it creates instead of preventing such irregularities, must see, by this concrete instance, how mistaken they are. Invitations which once the clergy were accustomed to extend, as a matter of course, to outsiders, they are now estopped from giving. This is *fact*, whether our friends perceive it or not.

LENT comes very early this year. Ash Wednesday falls on February 9th; Easter on March 27th. Preparations must therefore be made at once.

The clergy will be obliged very soon to draft their kalendar of Lenten services. Perhaps one or two suggestions will not be out of place.

The multiplicity of services may easily be overdone. Where a priest is working a parish single-handed and alone, he must inevitably frame his kalendar in such wise as to leave him the opportunity to fulfil the many calls that will come to him for other duties. Happily, the number of priests who wish to begin every day by celebrating Holy Communion is constantly increasing and it is bound to increase. Unless a parish priest feels, for himself, this daily need for the strengthening and refreshing of his soul, and the desire each day to offer the appointed sacrifice, he need not expect to find high spiritual ideals among his people. "Like priest, like people." The people look to their clergy to show forth the highest ideals in spirituality; this is the way those ideals may begin.

At the daily offices, the reading of a devotional address has become very common, and certainly it is helpful to the people. We believe there are very few of the clergy who are justified in taking the time to prepare original addresses for these occasions, and certainly none of them is justified in delivering one without preparation. There is an abundance of printed courses suitable for the purpose. Downtown noon-day services have, happily, become general in our cities, through the efforts of the Brotherhood of St. Andrew. These should not be allowed to become a substitute for the orderly rendering of public worship in the church.

Why not drop the Maundy Thursday evening communion which we still find advertised on Lenten kalendars? It is said to rest on ancient precedent. Yes, but what was the precedent? The people fasted through the whole day and then broke their fast by receiving the Blessed Sacrament toward its close. Is it quite frank to continue the evening celebration, as being an ancient custom, when the ancient preparation for it is abandoned? Let us drop the practice altogether, as tending now to laxity in preparing for the Sacrament rather than its prevention.

Lenten reading of devotional and other religious literature may well be urged. Last year, in Cleveland, the public library issued a circular of "Lenten Reading: helpful books in spiritual culture," such as were to be found in the library. Why should not other libraries recognize that there are people who desire to obtain such reading matter, and provide for their convenience? At the same time, Church people may well be directed by the clergy to more Churchly literature than the public libraries commonly contain.

Very much of the value of Lent as a season of spiritual culture depends upon the measure of preparation devoted to it.

REFERRING to the summary of the year's statistics for 1909 reprinted last week as editorial from the *Living Church Annual*, a correspondent directs attention to the fact that the year's gain in communicants—28,511—was not literally the "largest increase in communicants that has ever been recorded in the American Church," as stated, the gain reported for 1901, in the *Annual* of 1902, being 31,616.

Another correspondent states that though Father Tyrrell was originally an Anglican, he was not, as stated in answer to a correspondent, in Anglican orders, but made his submission to Rome while a student at Trinity College, Dublin, being then in his 'teens. Again we were in error lately in ascribing

any English ecclesiastical patronage to the hands of Mr. Lloyd-George. We had here confounded the two offices of Chancellor of the Exchequer (which Mr. Lloyd-George holds) and that of the First Lord of the Treasury, to which a large amount of patronage is attached, but which is held at present by Mr. Asquith, the Prime Minister. Mr. Asquith's chief appointments have not, on the whole, been bad, though we are not in position to know how wisely his lesser preferments have been made; and yet, from the standpoint of the Church, we fear Mr. Asquith is not a great improvement upon Mr. Lloyd-George.

ANSWERS TO CORRESPONDENTS.

G. T. S.—The method of conveying a casket into the church at a funeral by means of a rolling bier is purely utilitarian and need hardly be discussed on other grounds.

LIMITATIONS.

By Rev. Cyrus Mendenhall.

THE strongest, wisest, richest, and best are hedged in by limitations. Physical, mental, and financial power is limited. At the best the lines are narrow. Against these where the mind is active we foolishly chafe.

The inevitable ought to be accepted in resignation and quietude. This is sound philosophy and correct Christianity.

Nevertheless, one with a pigmy's power and a giant's temperament will needlessly fume and fret. He who has the longings of the scientist and the sage with opportunity shut off by cruel environments and circumstances knowing no pity, will "kick against the pricks," however senseless such procedure may be.

One with the tastes of a millionaire and the assets of a pauper will feel the galling and confinement consequent upon his limitations in monetary matters. Nor is this struggle confined to things we have labeled "worldly." The good man with a puny physique and diseased body is saddened because the little he does is so wearisome, when there is so much he would do for humanity and for God.

It is difficult for some to be still, to wait, to practise patience. One cannot always feel that the world will move right on even though he cease to push or pull. The strongest can only do what a poor, weak, unknown woman did; that is, she did all she could, and for this received the commendation of One who Himself could do no more. God asks no more.

Where, then, is the room for repining? Where the place for apology? Ah yes, our theories are all right; the difficulty lies in reducing them to practice. The writer and the reader alike know that it is not so difficult to advise another as it is to take one's own medicine.

Perhaps poverty is a limitation which we feel many times, and as often, like a caged bird beating against the wires, it bruises and confines us. So many calls for missions, for schools, for charities, for interests at home and away, for sick, suffering, unfortunate men and women! We cannot help all and are pained because any must go empty away, and because those we do help receive so little.

How can we help the pain? How can we avoid knowing that we are bound?

The little is accepted and shall be rewarded. The trembling, poverty-stricken widow was not overlooked when so much surplus was falling into the collection box. The same laws and tests hold good to-day as then. This we know, and this truly comforts, even though the thorn yet remains and the barriers are not removed.

Limitations must be. No one knows it all. A true knowledge of our personal limitations sometimes saves from sorrow and defeat. Times of weakness and poverty cannot be escaped.

After awhile, in a kindlier atmosphere, our faculties shall expand and our possibilities shall be infinite. In God's love limitations shall melt away and the mists be scattered—"world without end." Amen.

A modern hymn, as a rule, is full of man, full of his wants, of his aspirations, his anticipations, his hopes, his fears, full of his religious self perhaps, but still full of self. But an ancient hymn, as a rule, is full of God, full of His wonderful attributes, and of His Son, and His acts, His sufferings, His triumphs, His majesty. Certainly ancient Christianity did justice to the needs and moods of the soul, just as in the Psalms the soul's separate needs of hope, fear, penitence, and exultation are so abundantly provided for.—Canon Liddon.

BLUE MONDAY MUSINGS.

THIS editorial paragraph, from the Boston *Herald* of December 13th, sent me by a friend, is significant, in view of much talk we hear as to Christian Unity. It is echoed in the *Congregationalist*, and by "liberal" leaders of the Congregational body like Dr. G. A. Gordon:

"THE TIE THAT BINDS.

"A score or more Trinitarian and Unitarian Congregationalist clergymen, in what is known as the South Shore region of Massachusetts, exchanged pulpits yesterday; and to-morrow they are to meet in Hingham, break bread with each other, and listen to discussions of topics whereon there is substantial agreement of opinion. One week from to-day, in Pilgrim Hall, this city, a similar joint conference and love-feast of clergymen hereabouts is to be held. Descendants of the Pilgrims and Puritans in New England are more concerned just now with aspects of religion that seem to them more vital than those about which their fathers in the early nineteenth century differed, and they are preparing to stand closer together in support of a polity which they alike inherit."

From all which it appears that "support of a polity" is "a more vital aspect of religion" than the answer to the question, "What think ye of Christ; Whose Son is He?" It was Dr. Gordon who summoned Congregationalists and Unitarians alike to sink all minor matters that divided them and stand together "in the presence of a revived and threatening prelacy"; and Dr. Samuel Eliot, the Secretary of the American Unitarian Association, at a recent "Forefathers' Day" joint conference in Pilgrim Hall, Boston, railed at "Sacerdotalism" with all the venom one has learned to expect from "broad-minded and tolerant" persons. Well, we "sacerdotalists," marshalled under the leadership of "a revived and threatening prelacy" (how I love that phrase, as applied to our gentle, opportunist Bishops!) can best further the cause of a Reunited Christendom by making it clear that we do not reckon the proper Godhead of Jesus, Son of Mary, a "minor matter," and that we believe those who reject Him, reject His Father also. But what an extraordinary desire that is which makes the Orthodox Congregationalists desire to be one with the sect which, no longer requiring belief in a personal God for membership in its association, is gradually fading away! There was a dreadful mediaeval punishment, which chained a live man to a corpse in the frightful intimacy of a dungeon; but one never reads of a criminal who besought for that sentence.

Some one sent me an Arkansas paper the other day, in which I find some country correspondence so typical that it seems as if it were written in burlesque.

Exemplum:

"PLEASANT GROVE.

"Health good at this writing.

"We are having some blustery weather.

"This is our third week of school, and we are progressing nicely with several new pupils.

"There was a musical party at T. A. Ladds last Thursday night and everybody reported a nice time.

"There is Sunday School at this place every Sunday. We should be glad for all to attend Sunday school a little better. Let us keep our Sunday school going and not let it go dead because winter is coming on.

"There was a party at Mr. Chesleier's last Saturday night. They had some good music, and plenty of candy and apples to eat. Everybody reported a nice time.

"Well, as news are scarce at this writing, I will ring off, with best wishes to *The Sun* and its many readers. A GREEN HORN."

But to anyone who has tasted the joys of life in a tiny village where everyone knows everyone else and all meet upon the level of wholesome democracy, it brings up visions that are roseate. Distance has something to do with the tint, perhaps; but "everyone reports a nice time" in memory.

The paper, however, came because of a marked article on "a baptism by *emersion* (sic) in a bath-tub," just administered by the county judge to a man critically ill. Do our Anabaptist brethren really believe that Christ ordained the Sacrament of Initiation into His Kingdom in such fashion as to require methods of administration like this? And why are there no Baptist missionaries within the Arctic Circle?

Here is a delicious bit of classicality gone to waste, in a laudatory book notice of *Grant, the Man of Mystery:* "We might continue *ad infantum.*" That is suggestive of the shoe shop sign: "*Mens and women's conscia recti,*" is it not?

Presbyter Ignotus.

NOTES ON THE ARMENIAN CHURCH.

BY ARCHDEACON DOWLING,

Commissary for Eastern Church Intercourse Within the Anglican Bishopric in Jerusalem.

ACCORDING to native historians, Christianity was already introduced into Armenia during apostolic times, but was unable to achieve a permanent footing because of the terrible persecutions to which the inhabitants were subjected.

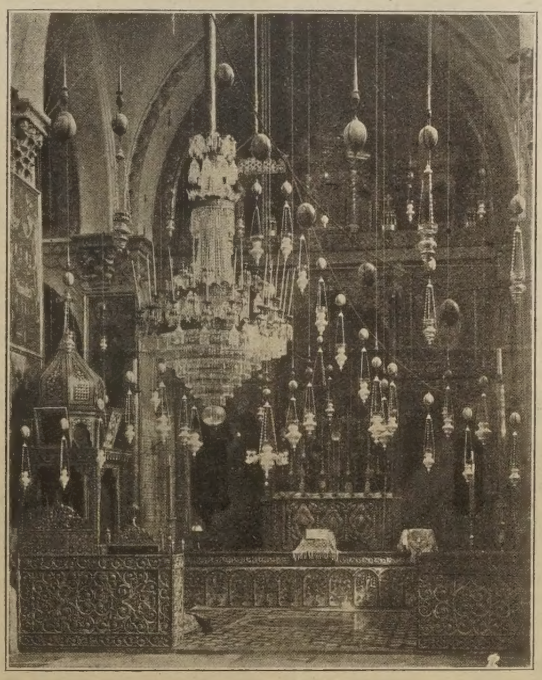
King Chosrow I., who came to the throne A. D. 214, tried to destroy every vestige of the faith, and it was not till the beginning of the fourth century that its doctrines were successfully promulgated, chiefly through the instrumentality of St. Gregory, who is known, because of his apostolic activity, by the name of *Loossavorich,* or "the Illuminator." He it was who won over King Tiridates, *c.* A. D. 301.

The labors of St. Mesrob, surnamed "the Commentator," who translated the Holy Scriptures during the fifth century, and of his numerous pupils, also helped to extend the knowledge of Christianity. From that time the Armenian Church flourished, and many of her sons frequented the schools at Athens and Constantinople.

In the controversy concerning the two Natures of Christ, the Armenian Church has been frequently misrepresented by the majority of Western historians. At the Lambeth Conference of 1908, in the report of the committee on the Separate Churches of the East, the following paragraph is worthy of careful consideration:*

"The Armenian Church, now scattered far and wide with the ancient nation of whose history it is the most striking and significant part, declares with justice that its absence from the Council of Chalcedon was due to political reasons more than anything else, and has always strenuously denied, and apparently with no little reason, the charges of Aphthartodocetic heresy which has been levelled against it."

It is necessary to state more fully why the Armenian Church was unrepresented at the Council of Chalcedon, A. D. 451. It accepts the first three General Councils, not because it had delegates at two of them, but because they protected the doctrinal principles of the Catholic Church and officially proclaimed the same.



ARMENIAN CATHEDRAL OF ST. JAMES, JERUSALEM.

There was only one Armenian delegate at the Council of Nicea, A. D. 325, in the person of St. Aristakes, the second son of St. Gregory the Illuminator. There was also one representative at the Council of Constantinople, A. D. 381. This was Norseses the Great, a famous Catholicos. Most authorities assert that there was no delegate at the Council of Ephesus, A. D. 431, but the Armenian Church accepts its decisions. It is easy, therefore, to infer that the Armenian Church rejects the Council of Chalcedon, not on account of being unrepresented, but owing to serious misunderstandings. The author of the article in the *Christian Remembrancer* (April, 1857) states that the obstinate rejection by the Armenians of the Fourth Council was due to the following facts:

"(1) That the letter of Leo was sent to the Armenians as giving a complete exposition of the Faith of the Council; (2) that this letter was so badly translated into Armenian, that they concluded the Council had committed itself to the heresy of Nestorius, in repudiating that of Eutyches; (3) that in all discussions with the Greeks, this letter was appealed to, the latter admitting that it was a true exponent of the Faith of the Council; (4) that the mistranslation never having been amended, the Armenians are to this day under the impression that the Council was heretical. That which they reject is not the Faith of the Council, but the decrees represented to them by a mistranslation in a heretical form."

To this may be added, as from the Ultramontane side, the testimony of Professor Felix Neve of Louvain:

"The heresy of the Monophysites never prevailed in fact in the theology of the Armenians, and has no defender among their well instructed writers."

To sum up: Owing mainly to the disturbed state of the country, no Armenian Bishop was able to attend the Fourth General Council, and this cause, together with the transcription of the decrees from Greek into Armenian, carelessly and incompletely done, as well as a lack of certain philosophical terms in the Armenian language, were the chief reasons of the division (which is one in name only) of the Armenian and Orthodox Eastern Churches.

When Greater Armenia was reduced to a Persian province, false doctrines entered the country through Nestorians—their leader being Barzumah, the Nestorian Bishop of Nisibis, Mesopotamia. Barzumah succeeded in persuading some Armenians to acknowledge the Nestorian Patriarch. A serious schism would have occurred, if the Armenian Catholicos, with the assistance of his nobility, had not banished Barzumah, and anathematized the Council of Chalcedon, and the letter of the Bishop of Rome (Leo I.). Thus Armenians rejected, for the first time, the Council of Chalcedon, in the General Synod of All the Church at Vagharshabad (now represented by Etchmiadzin), convoked by Babken, the Catholicos, A. D. 491. This was anterior to the Council of Trin, which was held in A. D. 552, under Niersis II.

Under the influence of the Emperor Zeno (A. D. 474-491), who was a bitter enemy of the Orthodox party, the General Synod of A. D. 491, although unfortunately it was led to condemn the Fourth General Council, on the ground that it had accepted the Nestorian heresy, yet closed its meetings by adopting a formula that was perfectly orthodox, and in harmony with the decrees of Chalcedon.

On the other hand, the condemnation of Chalcedon was reaffirmed at subsequent Councils, and in consequence of these decrees the Gregorian Church revolted in the sixth century from the ecclesiastical authority of the Armenian Catholicos, and returned to the Orthodox Eastern Church.

Since the Council of Trin the Armenians have formed a separate body, which calls itself the "Gregorian" Church, and surpasses every other Eastern Church in its rich scientific life, especially in theology.

It is indeed true that the Popes at various times, *e.g.,* in the years 1145, 1341, and 1440, when the Armenians sought the help of the Western powers against the Moslems, made attempts to procure their union with Rome, but in these cases it was only the political rulers who parleyed with the Papacy. The people, however, retained their ancient ecclesiastical opinions. In A. D. 1341 Pope Benedict XII. complained of no fewer than 117 heresies held by the Armenian Church!

There are Armenian Uniats in Turkey, Poland, Persia, Galicia, in the archbishopric of Nakhechevan in the Caucasus, at Ekatereslau, in southern Russia, in Italy, at Marseilles, in Syria (Damascus), and elsewhere. They acknowledge the Papal Supremacy, and agree in doctrine with the Latin Church, though they are allowed to retain their own peculiar Church ritual. The same remarks apply to the Armenian-Uniat monasteries in the Lebanon.

When the Persians invaded Armenia during the seventeenth century, many of the inhabitants were compelled to embrace Islam, but most of them remained faithful to their old doctrines and religious customs.

The doctrines of the Armenian Church are similar to those

* Lambeth Conference, 1908, p. 174., S. P. C. K.

of the Orthodox Eastern Church. It recognizes the seven sacraments. During the rite of Holy Baptism the peculiar custom of trine Immersion, as well as trine Affusion, is administered, not only in the case of infants, but also in that of adults, "after which begins the second, third, and fourth sacraments of the Chrism, of the great anointing, and of the Communion of the newly baptized" (child or catechumen).

The Holy Communion is administered in both kinds to all members; unleavened bread is used in the Holy Eucharist, and the mixed chalice is rejected. The consecrated Bread is dipped into the chalice before it is given to the communicants. Extreme Unction is only given to the clergy. Laymen have the prayers said over them, but are not anointed.

The Armenians venerate the saints, but do not believe in purgatory, nor admit of indulgences.

In fasts they are stricter than the Greeks, corresponding more closely with the Copts. They do not observe so many feasts as the Greeks, but those they do celebrate they are very scrupulous in keeping.

"The Divine Liturgy of the Holy Apostolic Church of Armenia" is said to date from the first century, and to have been founded on that of the Church of Jerusalem. St. Gregory remodelled it, and introduced the Nicene Creed, using that edition which contained the Damnatory clause, and adding a conclusion of his own. It is rendered in the ancient Armenian, but for preaching the modern Armenian tongue is in use.

Their hierarchic constitution differs little from that of the Orthodox Eastern Church. The head, known as the Catholicos, resides at the monastery of Etchmiadzin, capital of the former Persian, but now Russian, Armenia, near Mount Ararat. This monastery of Etchmiadzin, "of the Only Begotten," was founded by Nersess II. A. D. 524. For centuries it was the only one in which the Moslems allowed the use of bells. Every pious Armenian is supposed to make a pilgrimage to this Cathedral at least once during his life. The holy oil, manufactured here with great solemnity every seven years by the Catholicos, is used throughout the churches of the Armenian communion. The offerings made by pilgrims, to whom this oil is sold, furnish the means for maintaining the services, as well as for the support of excellent seminaries for teachers. Here also it is that the Catholicos confers episcopal consecration by the sacred hand of St. Gregory.

The Patriarchs of Constantinople, Jerusalem, Sis, Akhtamar, as well as Archbishops and Bishops, are appointed by the Catholicos, which appointment may either be confirmed or revoked by him. There are three degrees of episcopal rank—the Archbishops (chief among whom is the Catholicos), the Bishops, and the Vartabeds, or doctors of theology, who have frequently charge over a diocese, with episcopal functions.

The ordinary clergy are divided into the black and white. The black clergy are monks, and are alone eligible for the higher clerical offices; the white clergy include the parish priests and lower clergy. The priesthood is hereditary. Secular priests must marry once, but are not allowed to do so a second time.

There are two religious orders of men. The hermits follow the strict Rule of St. Antony. The more popular order obey the Rule of St. Basil.

CHRISTIANITY cannot be quiet. It cannot be retiring and somnolent and mild as a day in June. If it is not a challenge, an indictment, a sensation, it is a fraud. If it does not smite sin and rebuke error and denounce oppression and hurl arrows of fire into all painted hypocrisies and all lying shams and all the ranks and cohorts of the devil, it belies its origin and shames its Author and makes itself contemptible in the eyes of the world. If Christianity is not an antagonism; if it does not set itself against all that is false and cruel and wrong; if it drifts gently along, molesting nobody, jostling no evil worker, whipping no human birds of prey out of their vile nests, it is spurious and has no mark of Calvary on it. . . . . My contention is that if Christianity is to serve society and show itself genuine and fulfil its mission in the world, it must meet criticism with criticism and attack with attack. The great, the strong, the conquering, can never be the comfortable. Well has it been said, "No age ever liked its religion as Sarah Gamp like her porter who 'drawed reg'ler and drawed mild.'" Everywhere there are pressing social problems and pressing moral problems, and if Christianity is going to make any contribution of importance to their solution, it must walk in the ways of the old heroisms. It must fight if it would win, and fighting is not done by those who shrink from the stern and the strenuous and the difficult and look around for the places where no shells explode and no bullets fly.—R. F. COYLE, in the *Interior*.

"LET US harp upon the golden string of gladness, instead of constantly thumping on the leaden chord."

"REX VS. DIBDIN" TO GO TO THE HOUSE OF LORDS

Bishop of Birmingham's Strong Protest Against State Interference with the Church's Discipline

ATHANASIAN CREED A FACTOR IN THE ELECTIONS

Further Discussion of the Question of Swedish Orders

OTHER ENGLISH CHURCH HAPPENINGS

The Living Church News Bureau
London, December 21, 1909

IT is understood that the case of "Rex *vs.* Dibdin and others," arising out of the Deceased Wife's Sister Act, is now to go on appeal to the House of Lords. It appears to me that the E. C. U. authorities, who are supporting the Vicar of Eaton, would be well advised to secure new leading counsel for the final stage of the case. Both Mr. Duke and Chancellor Smith have shown, I think, that they are not of the right sort. In the hearing before the Court of Appeal Mr. Duke actually had the presumption to declare that if the Act of 1907 really offered no protection to the clergy, Canon Thompson was bound either to conform to the statute or to resign his benefice. And Chancellor Smith also seemed to consider the question more from the standpoint of a lawyer than from that of a Catholic Churchman. Surely there must be available some able barristers who are not Erastians.

Canon Thompson writes in the *Church Times* to acknowledge the many letters of sympathy he is receiving. "I should like," he says, "to take up points which are raised in some of them, but it is impossible. We now understand [*i.e.*, so far as the case has gone] the Act of 1907. The State gives law to the Church."

BISHOP OF BIRMINGHAM ON THE CHURCH'S TERMS OF COMMUNION.

All Church readers of the *Times* newspaper of last Thursday must have felt profoundly grateful for the letter contained therein from the Bishop of Birmingham, printed in large type, in which his Lordship dealt with the conclusion to which the Court of Appeal unanimously arrived—*viz.*, that a certain act of Parliament, legalizing "marriage" with a deceased wife's sister, has, without any action by the Church, *ipso facto* altered the conditions under which people must be admitted to Holy Communion. The Bishop said:

"It has been taken for granted in the whole course of Christian history on the authority of the documents of the New Testament that the Founder of the Christian Church entrusted to His society a legislative and disciplinary authority over its members; and in no respect has this legislative and disciplinary authority been more universally assumed to belong to the Church than in respect to the conditions of communion. There is nothing which can be more confidently assumed to belong to the Church, and not to the State, than the determining of the conditions of communion. It is admitted that up to the passing of the Deceased Wife's Sister Act persons who had married their sister-in-law were not admissible to communion. It is certain that the Church has taken no formal action to alter this prohibition. There may or may not inhere in the episcopal office a power of discipline in this matter. Certainly such power of discipline to bind or loose, to prohibit or to allow, belongs to the Church acting corporately. But it appears to me that it is plainly intolerable to a Christian conscience to admit the principle that an Act of Parliament (Parliament being a mixed body representing non-Christians as well as Christians, and non-Churchmen as well as Churchmen) should have the power to determine conditions of communion in the Church of England."

The Bishop, continuing, did not want to discuss the present relations of Church and State, which had completely changed from what they were formerly. But he thought it was important that Churchmen should, without any delay, "repudiate as emphatically as possible the principle that an Act of Parliament can alter the conditions under which persons can be admitted to communion in the Church of England without reference to the corporate mind of the Church acting through its properly qualified assemblies." It might, of course, he said, be argued that the Act of Parliament alters the conditions of communion not directly, but indirectly—by rendering a certain class of people who as breakers of the law were "notorious evil livers" no longer that, but good citizens and law abiding men who accordingly can no longer be repelled from Christian communion. But this argument will not hold:

"The Church does not admit all good citizens to communion; but only those who are also conforming themselves to the Christian law. The question whether a particular marriage is or is not in accordance with the law of God or the principles of the Christian

Church is a question quite distinct from what it may be desirable or necessary that the modern State should authorize as a matter of civil contract. And it appears to me that a Bishop is bound to repudiate as decisively as possible the position that the Parliament of a State which admits men of all religions to equal citizenship can alter the conditions of Christian communion—that is, can exercise the 'loosing' powers of the Church."

The Bishop concluded by saying that in taking Holy Orders in the English Church he admitted no such principle; nor was it "dreamed of in an age which gave the Church in England its present position." He promised, in the language of the Ordinal, "to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same, according to the Commandment of God." The Church and the realm were now "very easily distinguishable bodies"; and in the matter of marriage "the law of the realm and the law of the Church have under changed social conditions ceased to coincide."

CONVOCATIONAL AND PARLIAMENTARY ELECTIONS.

It appears that in connection with the coming elections to convocation there are to be keen contests in other dioceses besides that of London on the vital question of the Athanasian Creed. This is notably the case in the diocese of Oxford, where Canon Johnston, principal of Cuddesdon Theological College, one of the two sitting proctors, is being opposed on the ground that he has advocated a mutilated form of the Creed, with the omission of the warning clauses. Dr. Kidd, vicar of St. Paul's, Oxford, and a well-known Oxford scholar and theologian, has been brought forward as a candidate against Canon Johnston.

Lord Hugh Cecil's return to Parliament is now an absolutely assured fact. In order to avoid a split in the Conservative Unionist vote among electors in the Oxford University constituency, Dr. Evans, the tariff reform candidate, has consented to withdraw his candidature. Sir William Anson, the old member, will also be elected.

THE QUESTION OF SWEDISH ORDERS.

A correspondent of the *Church Times* from Copenhagen (the Rev. A. W. Taylor) writes to draw attention to some "slight inaccuracies," as he alleges, in the article by the Rev. J. Embry on the subject of the "Swedish Church," which appeared in the *Church Times* of December 3rd. The question as to whether Peter Magni was ever consecrated has given rise, he says, to a great deal of discussion. Professor Hjârne and the Rev. A. Nicholson, LL.D., say Yes. Father Benhard, the writer on the Roman side says, No. Palmer's remarks, in his *Treatise on the Church,* "are full of inaccuracies." There are no deacons in the Swedish body. This correspondent has never heard of any discussion as to whether Lawrence Petri Gothus was ever consecrated. On the other hand, the fact of the consecration of a later Protestant Archbishop of Upsala, Olaus Martini, was regarded as very uncertain until the discovery, about 1900, of passages in two different books recording his consecration on August 16, 1601. This correspondent continues:

"In the Swedish Prayer Book, which, in its present form, only dates from 1894, nothing is now said about the King's appointment or the pectoral cross in the formula for the ordination of a Bishop. The most important words run as follows: 'I deliver to thee herewith the office of a Bishop in the diocese of N. N.' During the hymn which follows, the Archbishop delivers to the new Bishop, first, the document by which the King appoints him, and then the pectoral cross. After that a cope is fastened upon his shoulders, and the Archbishop gives him the pastoral staff. Finally, the Archbishop and his assistants lay their hands upon the head of the new Bishop while the Archbishop recites the Lord's Prayer. Last of all, he places a mitre on the head of the newly consecrated prelate.

"According to the Swedish Ecclesiastical Law of September 3, 1686, 'Anyone who dares to exercise the office of a priest, and who is neither chosen, called, nor ordained according to the authorized form by a Bishop, shall be punished by the Consistory, provided that he has not been allowed by his Bishop, for special reasons, to preach to a congregation.' I have been informed by a high Swedish authority on the subject that the law of 1686 contains a statement to the effect that ordination was formerly conferred by rural deans (Proster), but so far I have been unable to discover it. The notice of an ordination is to the effect that after service a consecration to the holy office of priest (not preacher) will be held in this House of the Lord."

Mr. Taylor does not go into the question of the dogmatic position of the Swedish body.

FOUND ON A BOOK STALL.

The *Church Times* has recently drawn attention in its editorial columns to an account in the Liverpool *Daily Post* (November 29th) of a remarkable little book, which was recently picked up for two pence at a second hand book stall in a London street. It is entitled, *Officium Eucharisticum: a Preparatory Service to a Devout and Worthy Reception of the Lord's Supper.* The book bears the Lambeth *imprimatur,* and this particular copy belongs to the fifth edition, of the year 1679, the first edition having appeared in 1677. As the *Church Times* says, in the prayers and devotions which the book contains, and which are expressed in beautiful language, the fullest Catholic teaching is inculcated. "We find the clearest statement of the doctrine of the Real Presence and the Eucharistic Sacrifice. The Holy Table is called the Altar, and the worshipper is exhorted to 'prostrate' himself when approaching it, and, again, on retiring, to make his 'reverence' towards it. The practices of fasting Communion, of the observances of fasts and abstinences, of auricular confession, of praying for the departed, and of supplicating the intercession of the saints, are all encouraged, in support of which the author appeals to the primitive liturgies and the writings of 'Bishops Andrewes, Cosins (*sic*), and that great and good man Archbishop Laud.'" It further appears from some correspondence on the subject in the *Church Times* that the author of this remarkable English Catholic Eucharistic manual was Dr. Edward Lake (1641-1704), Archdeacon of Exeter, who was, in 1670, chaplain and tutor to the Princesses Mary and Anne, daughters of James, Duke of York, and subsequently reigning Queens of England. *Officium Eucharisticum* was written primarily for his royal pupils, and by 1753 had run to thirty editions. The Lambeth *imprimatur* referred to above was that of Archbishop Sancroft.

NOTES.

The post of principal of Dorchester Missionary College, near Oxford, which has become vacant, has been accepted by the Rev. M. R. Newbolt of St. John's College, Oxford, Vicar of Iffley. He is the son of Canon Newbolt.

The Bishop of Birmingham left England yesterday for a month's rest.

The *Guardian,* commencing with the new civil year, will be published every Friday, and not on Thursdays as I have previously stated.

J. G. HALL.

POLITE SKEPTICISM.

THE FOLLOWING is from "An After Dinner Speech," by James Russell Lowell, quoted in *St. Paul's Kalendar:*

"Whatever defects and imperfections may attach to a few points of a doctrinal system which proclaims a crucified and risen Christ, it is infinitely preferable to any form of polite and polished skepticism which gathers as its votaries the degenerate sons of heroic ancestors, who having been trained in a society and educated in schools, the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up, and persuade men to live without God, and leave them to die without hope. The worst kind of religion is no religion at all, but these men, living in ease and luxury, indulging themselves in the amusement of going without a religion, may be thankful that they live in lands where the Gospel which they neglect has tamed the beastliness and ferocity of the men who but for Christianity might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square, where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted: a place where age is reverenced, infancy protected, manhood respected, and womanhood honored, and human life held in due regard: when skeptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for skeptical literati to remove thither and there ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom."

FOR THE mass of mankind the favorite books must be those that express the common aspirations, the common consolations, and the common language. It is this, for example, that has made the Bible, for so many centuries and so many millions of men and women, ignorant and lettered, in health and sickness, joy and sorrow, the incomparable Book.—*The Nation.*

LARGE HARLEM CHURCH IS CONSECRATED

Holy Trinity is the Scene of Great Festivity on New Year's Day

BISHOP MANN WILL ASSIST IN NEW YORK VISITATIONS

Strange Conference is Reported Between Roman Catholics and Non-Romans

OTHER CHURCH NEWS OF NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, January 4, 1910

THE event of last week among New York Churchmen was the consecration of Holy Trinity Church, Harlem, on New Year's day. Bishop Greer was ill and unable to be present and his place was taken by the Bishop of Rhode Island, a former rector. Among the other clergy present were the Bishops of Harrisburg and Wyoming, Bishop Courtney, Drs. McKim and Stanger, former rectors, and very many of the city clergy.

In the consecration sermon, the Rev. Dr. Randolph H. McKim of Washington, a former rector of Holy Trinity and now president of the House of Deputies of the General Convention, disclosed many avenues of usefulness which Holy Trinity parish has travelled and adorned that even some of its present members hardly realized to exist. The earlier parish church burned while the Rev. Dr. McKim was rector. Nevertheless $57,000 was paid off in debt and the communicants increased from 200 to 750, and there was an East side mission Sunday school of 500 children beside. It was while the late Chas. N. Crittenton was a vestryman of Holy Trinity that he met the sorrow that so changed his life and led to the founding of the homes for fallen women that are now in many American and some foreign cities.

The Church Temperance Society, the Parochial Missions Society, and a number of other great works and movements had their beginnings in the parish in its earlier years. "If St. Paul could say, 'Christ sent me not to baptize, but to preach the Gospel,' much more may the minister of Christ to-day say, 'Christ sent me not to build hospitals or reformatories or day nurseries or mission schools, but to preach the Gospel.' Baptism must be administered and hospitals and homes and settlement houses must be established, but the primary duty of the minister of Christ to-day, as of St. Paul in his day, is to preach the Gospel. My brethren of the clergy, may I express my profound conviction, after a long experience, that the Gospel of a suffering Saviour dying on the cross, the just for the unjust, making there by His one oblation of Himself a full, perfect, and sufficient sacrifice for the sins of the whole world, has lost none of its power. It is still the Gospel for a world of sin.

"Some clever men have lately been telling us that the twentieth century needs a new religion; a religion adjusted to the scientific progress of the age. One does not wonder that those who have so interpreted Christianity as to offer to men a Christ who had made no atonement for sin, who is nothing more than a teacher and exemplar, should feel the need of a new religion. A Christ who cannot save from sin is no Christ for any man, and a Christ who is only a man cannot command the allegiance of the human heart. It is vain to seek to grasp the ethical results of Christianity while denying the spiritual power which has produced them. As well expect fruit of a tree which has been severed from its root.

"The ethical power of the religion of Jesus, its power to transform and uplift the lives of men, flows from those very supernatural elements which this new religion, 'made in Cambridge,' would eliminate. You will find that the story of Bethlehem has lost none of its fascination to old and young. You will find that the stories of Calvary and Gethsemane will move the hearts of men to-day as they moved the men of all lands of all ages. You will find that the power of Christ's Resurrection, its inspiring, transforming power, will be felt and owned in the twentieth century no less than it has been in all the Christian centuries.

"Will it be suggested that the Higher Criticism is destroying the historical basis of these evangelical facts which are enshrined in the Creed? I would like to associate myself with some utterances of my late friend, the Rev. Dr. William R. Huntington, who said in 1897: 'The Bible is coming out of the fires stronger than ever'; and later, 'No corrosive known to scholarship can eat away the substance of the Bible.' And I add that no class of literary production stands more in need of careful criticism than the writings of the Higher Critics."

The preacher spoke at some length of the struggles of Holy Trinity parish during and since his connection with it, and of conditions in this city, especially in Harlem, and in all American cities. He asked the people of Holy Trinity to take, however, a world view, not merely a parochial one, and congratulated them that under the rectorship of the Rev. Dr. Nichols they had not only paid off a heavy debt amounting to $150,000, but had also kept up their gifts for the spread of the Gospel in this and all lands. He asked that the service of the day be not simply the consecration of brown stone, beautiful and useful as that is, but a consecration of men and women and children to the service of God and of men. Speaking at the close of the tasks immediately ahead, not of Holy Trinity only, but of the whole Church, the preacher said:

"It requires no prophet's eye to see that two great movements still especially demand the labors and prayers of the Church in the twentieth century. One of these is the developing of the sense of responsibility of Church laymen, a sense which is now, as never before, producing fruitful results. The other is the movement which is disintegrating the barriers, wholly artificial, which have separated the Christian Churches from one another, and which is bringing near the day when Christian unity will triumph and the Body of Christ will no longer be divided. In both of these great movements I pray that the Church of the Holy Trinity may take an active and effective part."

Holy Trinity Church was never a down town church and did not remove to Harlem from another location. In 1868 when that part of the city was taking on active life, no longer a village of upper Manhattan Island, a congregation was formed and began worship in National Hall, at Fourth avenue and 129th street. Two years later is opened its church on the northwest corner of Fifth avenue and 125th street, and had for its rector the Rev. William N. McVickar, chosen from St. George's clergy staff. The Rev. Dr. Stephen H. Tyng, then rector of St. George's, laid the corner stone of the new church. The first rector is now Bishop of Rhode Island. While the Rev. Dr. Randolph H. McKim, now a Washington rector and president of the House of Deputies of the General Convention, was rector in 1875, the church burned, but was rebuilt on the same site on the same plans. The present church, at Lenox avenue and 122nd street, was first used on Palm Sunday 1889. The parish had never been free from debt, and the fire and the building of the new church created a debt of $210,500. The Rev. Isaac N. Stanger was rector from 1887 to 1892, and the Rev. Dr. C. DeW. Bridgeman, at one time a Baptist minister, was rector immediately preceding Dr. Nichols and died at that post.

The Rev. Dr. Nichols, the present rector, was born in Salem, Mass. He is a graduate of Harvard, 1871, and was ordained deacon by Bishop Stevens of Pennsylvania in 1876 and priest by Bishop Neely of Maine a year later. During his earlier ministry he was assistant at St. John's, Frankford, Philadelphia, and rector of St. Paul's, Brunswick, Maine. From 1883 till 1892 he was assistant at Trinity, New Haven, and from 1892 to 1899, rector of St. Mark's Church, Minneapolis. His present rectorship in New York began in the latter year. Dr. Nichols is a D.D. of the University of New York.

THE BISHOP'S VISITATION LIST.

The following circular letter has just been mailed to the clergy:

DIOCESE OF NEW YORK.
7 Gramercy Park, December 21, 1909.

Reverend and Dear Sir:—Accompanying this you will find the Episcopal visitation list for the first half of the year 1910. In accordance with the terms of the resolution adopted by the diocesan convention, authorizing me to secure the temporary assistance of another Bishop, I have arranged with the Rt. Rev. Cameron Mann, D.D., Bishop of North Dakota, to help me during the period intervening between the middle of January and the first of April. This will make possible a greater number of episcopal visitations at a time when many of the clergy are most desirous to have them. Praying that the blessing of God may rest upon and prosper your labors in the Church, believe me,

Very sincerely yours, DAVID H. GREER.

In the appended list provision is made for 121 appointments from January 1st to May 25th inclusive. Beside the usual visitations to churches and chapels to administer confirmation the following special appointments are noted:

January 9.—Sunday morning: Battle Chapel, Yale University. Afternoon: Memorial service to Bishop Hare, Church of the Incarnation, New York.

January 16.—Sunday afternoon: Closing service, Laymen's Missionary Conference, Hippodrome.

January 19.—Wednesday morning: Meeting of Archdeaconry of Orange, Newburgh.

January 20.—Thursday evening: Meeting of Archdeaconry of Richmond (place not given).

April 10.—Sunday afternoon: United Rally of Sunday schools at Church of Zion and St. Timothy.

May 22.—Sunday morning: Trinity Ordinations.

To provide for so many visitations in the first half of the civil year more than the usual number of appointments are made for some Sundays. For Sexagesima there are four; Quinquagesima, six; the First and Second Sundays in Lent, five each; the Third, Fourth, Fifth, and Sixth, four each; Easter Day, five; Low Sunday, four. Of course this heavy schedule can only be carried out with the assistance of another Bishop. The grouping of so great number of visitations between the beginning and the end of the first half of the civil year is a witness to the fact that aggressive work in most of the city and suburban parishes and missions is now compressed into seven months, owing to the fact that the vacation season is so prolonged that

the first of November comes before many families return to town and take up Church work. Before the middle of the following May their town-houses are shut up, or their apartments are vacated for the summer. Nor is this exodus from the city confined to the wealthier men and women, as a visit to the "tent cities" and Long Island and Staten Island shores on any summer day will amply show.

LAYMEN'S MISSIONARY MOVEMENT CAMPAIGN COMMENCED.

The metropolitan district conference of the Laymen's Missionary Movement was formally launched on Sunday, January 2d. The services for the first week, the Week of Prayer, will all be in the outlying cities, within a radius of fifty miles of New York. Beginning with a dinner in Masonic Temple, Brooklyn, on January 8th, Brooklyn and Queens will be campaigned. January 14th the forces move on Manhattan, with a banquet for 3,000 laymen at Hotel Astor. Alfred E. Marling will preside and John R. Mott, J. Campbell White, and others will speak. All-day conferences at Fifth Avenue Presbyterian church on January 15th will be followed the succeeding day with addresses in twenty-five Manhattan churches, morning and evening, and a mass meeting in the Hippodrome in the afternoon.

DEFENSIVE ALLIANCE TO SPREAD RELIGION.

The following extract from the *Tribune* tells of an unprecedented meeting between Roman Catholics and the secretaries of a "Protestant missionary society" (name not given) and of an agreement entered into to study the problems mentioned looking to coöperation. The last of three meetings is said to have been held last Thursday:

"The conference held in this city this week was sought by the Roman Catholic priests, and gladly responded to by the Protestant secretaries. The priests stated, at the first meeting, that they represent some of the large Roman Catholic causes of the Middle West and Northwest; that conditions there are such as to require the help of everybody who is waging war on sin in the name of Jesus Christ; that much of the distrust obtaining between Catholics and Protestants is due to a lack of personal acquaintance, and that there are so many people outside of all the churches that it is imperative that those that are in them, of all names, should get together and oppose the common enemy. The secretaries warmly welcomed the priests, admitted all of their statements, and for three days studied with these western Catholic leaders how coöperation might be brought about. There was in the conference no sacrifice of position on either side. Doctrines were not brought up; there was no need. Three great questions were at once found on which there was perfect agreement. These were: 1. The divinity of Jesus Christ. It was agreed on this that both stood together and that the attacks upon both are sufficient to warrant both in enlisting in the cause together and letting the world know they are together. 2. The sacredness of the marriage tie. To fight the evils of divorce was held by both to be a supreme duty. 3. Care for the immigrant of alien speech. Both admitted that they are not beginning to meet the problem presented by these newcomers, and that they could hardly do so if they worked together. Nevertheless, they could do much more together than apart.

"One of the priests who attended the conference is reported to have said: 'We came to New York on our own account. We represent nobody save ourselves, and yet by ourselves we mean a considerable proportion of the clergy of our Church, especially in the West. . . . . We want help in the Northwest in shepherding the thousands, even millions, who come here from Europe. The Catholic Church is not holding them. That may be admitted frankly. It is better that they be Protestants than that they be nothing. . . . . It is time those who believe the divine Christ and His Church to have a mission in the world of sin to work together as far as they can. I am glad to say we found our Protestant friends of like mind.'"

NEW YEAR'S RECEPTION.

At the Church of the Redeemer, 136th and Lenox Avenue, the Rev. William W. Davis planned a New Year's Eve reception, from 8 until 11:30. Then all the company repaired to the church to engage in a simple service of prayers and hymns. During the evening of social intercourse a number of musical selections was given and refreshments were served. The rector has found this annual gathering of the congregation very profitable in several parishes.

ANNUAL MEETING OF NEW YORK ARCHDEACONRY.

At the annual meeting of the Archdeaconry of New York held in the Diocesan House on Tuesday afternoon, December 28th, Archdeacon Nelson presided, made an address, and presented his annual report. He called particular attention to the Church's great opportunity for work among the multitudes brought hither out of many kindreds and tongues. The treasurer's annual report was also presented. The following officers and trustees were unanimously elected for the ensuing year: Secretary, Mr. Frederic Goodwin; treasurer, Mr. Richard M. Pott; Trustees, the Rev. Dr. Nichols, Rev. Dr. Stires, Rev. Dr. Pelton, Rev. Milo H. Gates, Mr. Andrew C. Zabriskie, Mr. Charles A. Clark, Dr. Thomas Darlington, and Mr. James M. Duane. The Rev. Dr. Grosvenor, who has long been one of the most earnest and active friends of the Archdeaconry's work of Church extension, requested to be relieved of further service on the board, on account of other urgent and numerous duties. The meeting yielded to his request with much regret.

NEWS OF THE CATHEDRAL.

The trustees of the Cathedral of St. John the Divine met on St. John the Evangelist's day, when it was decided the proposed maintenance fund for Cathedral services should be a memorial to the late Dr. William Reed Huntington. The Bishop of New York is asked to appoint a committee for this purpose at an early day.

At the annual meeting of the diocesan Auxiliary to the Cathedral, held on the same day, Canon Douglas spoke on the Cathedral's musical needs. The Rev. Dr. Grosvenor, now chairman of the committee on the fabric, also spoke on this subject. The annual report of the Auxiliary showed that much work had been done in the year last past towards arousing interest in the Cathedral and its progress especially in a number of parishes. Mrs. Henry W. Munroe is president of the Auxiliary.

ILLNESS OF BISHOP GREER.

Bishop Greer has been confined to his home for several days with a severe attack of neuralgia. Although his condition is not serious, he was incapacitated from taking the services he was to have held on Sunday last, his place being supplied by Bishop Thomas of Wyoming. Inquiry at the Diocesan House, on Tuesday morning, January 4th, elicited the information that the Bishop is making progress and expects to be out in a few days.

IN MEMORY OF BISHOP HARE.

Bishop Hare's consecration for Niobrara (afterward South Dakota) occurred on January 9, 1873. Thirty-seven years will thus have elapsed next Sunday since that event, and it will be commemorated by a special memorial service at the Church of the Incarnation next Sunday at 4 o'clock. Bishops Greer and Johnson (of South Dakota) will be the speakers.

A BROADER VISION.

By Marie J. Bois.

IN a recent talk with an expert electrician on the marvels of electricity, far more wonderful than any fairy tales ever told to the young generations, it was not surprising to hear him exclaim: "And after all, I feel as if I knew nothing, for we are only entering into that wonderful field; we are just beginning to learn." The seeming paradox of that remark, coming as it did from a man whose position vouches for the thoroughness of his knowledge, could not help but strike his hearer. One with a little knowledge would never have imagined but that he knew it all; it takes the thorough scholar to realize and to admit that he knows nothing compared to what remains to be learned.

And, if this be true of the wonders of science, how much truer still it is of the mysteries of spiritual growth. Broader, deeper, higher grows the vision of the soul who seeks first the kingdom of God and His righteousness. Out of the first small circle, the thought of her own salvation, she emerges slowly and enters into the next circle, the salvation of other souls. Once there, the vision broadens wonderfully into the work at home, the vast mission field, the world, the past and present warfare of the whole Church. There surely it may stop. The heights have been reached. Can the vision extend still further?

Hear the message as it was fearlessly delivered in one of our children: "We are responsible for the next generation's training. It is not enough to work, however faithfully, for the present need; we must train teachers and provide for the training of those who shall come after us. We must see to it that our schools and seminaries enlarge their sphere of usefulness.

It takes someone with a more piercing foresight than is given to the average Christian, with a more robust faith in the power of the Gospel message, with a more implicit obedience to our Lord's last command, to deliver that that message. What, when disciples of Christ are found who object to missions because "of the crying need at home," though as a rule, that crying need is unrelieved by them, to dare to assert that on us lies the responsibility of the future! And yet, after the first almost incredulous hearing of such message, the very acceptance of it opens our eyes to the broader vision. We realize that as the kingdom is an everlasting kingdom, all our thoughts, all our efforts, must be directed to the building up of that kingdom on earth, to the preparing for the coming of our Lord. We must therefore prepare the way before Him; we must see to it that those who shall come after us shall be instructed in the faith once delivered to the saints. And thus we enter into a new and wider circle. Not our own need, not the home need alone, not even the whole world's need only, but the need of the future generations must be thought of. We must provide for the schools and seminaries where the true faith is held and where men are trained to become in their turn teachers of the generations to come.

CHRISTMAS DAY IN CHICAGO

Services in Various Eleemosynary and Penal Institutions

EXCELLENT ATTENDANCE AND LARGE OFFERINGS AT THE CHURCHES

Chancel and Rood Screen Blessed at Evanston

The Living Church News Bureau
Chicago, January 4, 1910

CHRISTMAS Day in Chicago was a stormy one with much snow. Notwithstanding the inclement weather the different parishes report good attendance at the services and many communions made. Some of the offerings were very good, especially that at St. Peter's Church, Chicago. At the Cathedral there were three celebrations of the Holy Communion with about the same attendance as last year. More entertainments were provided this year than ever before, each guild being given a Christmas tree and turkey dinner in the Mission House under the direction of the Sisters of St. Mary, assisted by scores of ladies from the different parishes of the city. The two largest dinners were to the mothers of 97 plates and to the children of 235 plates.

More elaborate plans were made this year to carry cheer and comfort to the unfortunates in the institutions than ever before. The Deaconesses Clare and Elizabeth and the clergy of the Cathedral and City Mission Staff gave much time to the extra services and visitations. Celebrations were held at the Home for Incurables, the Poor-house, Dunning, and the County Hospital, and Christmas services at the first mentioned institution, where the Church of the Redeemer choir sang. At the County Hospital and Consumptive building the music was furnished by St. Andrew's choir. At the Poor-house, Dunning, the music was from St. John's parish, Irving Park. At the Bridewell St. Paul's Church choir furnished the music at one service and the Rev. Dr. Page was the special preacher, and at another service attended by 1,200 men the sermon was preached by Bishop Anderson and the Cathedral choir sang. In the women's department of the Bridewell the Sisters of St. Mary had charge of the service assisted by the Cathedral Choral Club. At the County Jail the music was furnished by St. Chrysostom's choir in the men's department, and by the Cathedral Choral Club in the women's ward. At the Home for the Friendless the preacher was Bishop Anderson and the music was by the choir from Christ Church, Woodlawn. The service at the Chicago Refuge for Girls was sung by St. Cecilia choir of St. Paul's Church, Kenwood, and the sermon was by the Bishop.

CHRISTMAS IN THE PARISHES.

St. James', Chicago (the Rev. James S. Stone, D.D.), reported good congregations, with an excellent attendance in the choir. The communions made were in number quite equal to past years. The celebrations were at 8 and 10:45 with choral evensong at 5.

St. Chrysostom's, Chicago (the Rev. N. O. Hutton, rector) had 165 communions with an offering of $1,500.

St. Peter's Church, Chicago (the Rev. A. W. Griffin, rector), had five services on Christmas Day, the first being at 5:30 A.M., followed by services at 6:30, 7:30, 9, and 11. There was a better attendance than last year and more communions made. At the 11 o'clock service the rector was the celebrant, the Rev. Dr. John Henry Hopkins being the preacher. The offering, in response to an appeal by the rector for missionary work both in and out of the parish, amounted to $3,100, although the rector asked for but $2,500. The children's Advent offering was $160. The philanthropic work at St. Peter's has been more extensive than in former years, and thus more people than usual were reached.

St. Barnabas' had three celebrations of the Holy Communion with offerings for diocesan missions and current expenses of $210, with an extra donation of $50 for the building fund. One hundred and forty communions were made.

At St. Andrew's, Chicago (the Rev. F. DuM. Devall, rector), there were three celebrations, 200 communions made, and the offering was nearly $1,000. Gounod's entire Mass was sung at 10:30.

At the Church of the Redeemer, Chicago (the Rev. S. B. Blunt, rector), the Christmas celebrations began with a midnight celebration, with a solemn procession. In spite of the stormy weather the church was crowded. The offerings amounted to $168, given to diocesan missions, and the Christmas communions numbered 228. The church received several magnificent gifts. As a thank-offering for the rector's remaining in the parish, twenty of the women presented two figures of militant angels, expensively and beautifully carved, for the niches in the reredos. A sacring bell was formally presented by Mrs. Henry Stephen Hawley and accepted by the vestry. This bell is hung in the belfry, but electrically connected so that it can be rung at the time of the *Sanctus* and consecration by the acolyte, so that not only those who are worshipping in the church can hear it, but also those who are kept away by sickness can hear and know of the service going on. A processional crucifix for the clergy was presented by Miss Mary Cleland, daughter of Major Cleland, as a thank-offering for the recovery of her mother from a severe illness.

Christ Church, Woodlawn, Chicago (the Rev. C. H. Young, rector), also had a midnight Eucharist, with a men's chorus to furnish the music. The other services were at 7:30 and 10:30, with the children's choral Eucharist at 9:30. The offering was $500, part of which went for the building fund, and the other part for St. Luke's Hospital, and the Home for the Aged.

St. Paul's Church, Kenwood, sent their Christmas cheer on to many of the neighboring institutions. The choir boys had dinner at St. Luke's Hospital, after which they went up and down the wards singing the carols, and from there they went to the Bishop's home, Hahnemann Hospital, Old People's Home, Church Home for Aged People, the Elms Hotel, and the Chicago Beach Hotel: The young ladies of the St. Cecilia choir of St. Paul's also carried cheer to the Home of the Friendless and the Home for Incurables, by singing Christmas carols. During Christmas week 200 girls from St. Paul's Sewing School at the Chase House in the stock-yards district were invited over to St. Paul's parish house and entertained with a turkey dinner and a Punch and Judy show. The Boys' Club from Chase House came on another night and they too had a turkey dinner.

Grace Church, Chicago (the Rev. W. O. Waters, D.D., rector), reported a satisfactory Christmas.

St. Michael and All Angels, Berwyn (the Rev. C. E. Taylor, rector), had a midnight Eucharist, which was largely attended. The offering was the largest in the history of the parish ($460), enabling the parish to cancel all indebtedness and leave a generous balance in the treasury. There were four Communion services, 61 per cent. of the communicants of the parish receiving.

The Christmas services at Grace Church, Freeport (the Rev. F. J. Bate, rector), were made the more beautiful by reason of the fact that the altar was vested in a beautiful new set of white broadcloth hangings, provided by the altar guild of the parish. As the church has recently been entirely renovated in the interior it presented an unusually fine appearance. The altar hangings were made entirely by the guild, the embroidery being done by its president, Mrs. Lermond Watts, who also gave a handsome dossal of silk tapestry. The rector was presented by a parishioner with a handsome green silk stole, suitably embroidered. The parish recently made an offering of $400 for the endowment fund of the diocese.

CHANCEL AND ROOD SCREEN BLESSED AT EVANSTON.

The new chancel and rood screen of St. Luke's Church, Evanston (the Rev. Geo. Craig Stewart, rector), were blessed by Archdeacon Toll at 11 o'clock on Christmas Day. The chancel, which is the largest in the diocese, is 51 feet in depth by 40 feet in width. The second stage of St. Luke's, which is now complete, has added (besides the chancel) the choir-room, working sacristy, priest's sacristy, offices, store-rooms, ambulatory, etc. All this work is in Bedford stone. The Lady chapel, the gift of Mr. and Mrs. Geo. G. Wilcox in memory of their son Gaylord, is almost finished, and will be blessed by the Bishop of Chicago on St. Paul's day.

Since last June St. Luke's has expended $57,000 on church building. Of this amount $32,000 was contributed by two members of the congregation.

BISHOP ROWE IN CHICAGO.

For the first time in several years Chicago was favored with a visit from Bishop Rowe of Alaska, who will spend four days, January 2d to 5th inclusive, in addressing congregations and other groups of our people, describing his great work in Alaska, and some of its most pressing needs. A busy schedule has been made out for the Bishop by the department secretary, the Rev. Dr. John Henry Hopkins, in conference with Bishop Anderson. The appointments, however, have been cancelled by reason of an attack of laryngitis, to which the Bishop has succumbed, and he is spending the week confined to his room at the residence of the Rev. Dr. Waters. He was to have spoken at the "Round Table" and at Epiphany parish house on Monday; to have met city laymen in the interests of the Laymen's Forward Movement Tuesday evening; and to have spoken to the Auxiliary at Grace and at St. Paul's on Wednesday.

RENMUS.

THE SHOWERS of blessing that we pray for will do but little good unless the ground is first prepared and the seed sown. Nobody but God can send the showers, but it is our part to make the preparation. A man who has had before his eyes a living example of a cheerful, wholesome Christian is in a good state of mind to listen to a sermon, but if his experience with professing Christians has been unfortunate, the most eloquent preaching in the world can be poured into his ears with small effect.—*New Guide.*

THE LAYMEN'S MISSIONARY MOVEMENT AT CLOSE RANGE.

BY THE RT. REV. ALFRED HARDING, D.D.,
Bishop of Washington.

THE Laymen's Missionary Movement interested me from the beginning. First, because it was initiated and is being carried on by laymen, and the most important thing in the Church to-day is to awaken laymen to a sense of their duty and responsibility for missions and for everything that makes for the extension of the kingdom. Secondly, it interested me because, as has been pointed out by THE LIVING CHURCH, it is a movement. It does not itself send missionaries, nor collect or send money for the work of missions, but simply seeks to awaken in laymen a sense of their duty to know what is going on in the mission fields, to realize the wonderful opportunities that are presenting themselves on all sides to-day, and to see that they could and should give more freely of their substance as well as of their time in praying and working for missions.

It was to be expected, I suppose, that the movement would be criticised, and one should not find fault with honest criticism; but some of the objections that have been made seem to have arisen from insufficient information. The Movement does not call for the endorsement of any particular missionary policy, or any particular missionary society, but leaves each religious body to work through its own appointed channels and in the way that it deems best. It therefore seemed to me to afford an opportunity of coöperating with bodies of Christian people who acknowledge our Lord Jesus Christ as King, without involving the sacrifice of any of the great principles for which the Church stands. I have long believed that such coöperation is the farthest step that we can take at this time towards bringing Christian people together, and promoting that kindly feeling of mutual regard and that consciousness of loyalty to the one Lord, which must be the basis for any effectual efforts towards visible unity.

A great many schemes, wise and otherwise, have been proposed to bring about the union of Christians, but it is perfectly obvious that none of these will accomplish anything until there is a better state of feeling all around. If we can meet together and pray together without attempting to solve questions of valid ministry and sacraments and other weighty matters, we will be doing the thing that seems most feasible and helpful in our own time. The Laymen's Missionary Movement affords a common ground of meeting with those from whom, as Churchmen, we must differ on other great issues.

The objection has, however, been made that by joining in these meetings and in this movement, we are encouraging what has been called "Sectarian Missions"; that is, helping to give an impetus to the extension of religious bodies defective in their ministries and tenets from our point of view. Now, as a matter of fact, their work is bound to go on, and they were bound to get the impetus of this Movement whether we joined in it or not. St. Paul's words about some who preached Christ, even of envy and strife, and some also of good will, have some bearing on this: "Notwithstanding in every way, whether in pretence or truth, Christ is preached, and I therein do rejoice, yea, and will rejoice." The question really is whether we should hold aloof, thereby creating still more strained relations with our separated brethren, and lose the benefit of the "provoking unto love and to good work," which the recital of the news from the mission fields in general and the business methods of sustaining missions set forth by the leaders of the movement was calculated to give us.

Now, to come to our actual experience. The hopes that we entertained beforehand seem to be more than realized by what has been done in Washington. I am quite sure that more friendly relations between this Church and other religious bodies have resulted from our coöperation with them in this Movement, in which the leadership was very graciously given to members of our communion, without any compromise of principle on any side.

In the way of practical results among our own people, I am free to say that in over a quarter of a century's experience in this diocese I have never seen the missionary spirit so thoroughly awakened and active, especially among men, as it is at this moment. It is not simply that reports come to me from all sides that much larger offerings will be given to the work of the Board of Missions from the parishes—in many cases, pledges being made that the amounts given last year will be doubled; but more especially that the men of these parishes are organizing to bring home to laymen their responsibility for the Church's missionary work, and their duty to gain the information about it that is so sadly needed in all of our congregations, and thus to lead them to work and pray intelligently for the extension of the Kingdom.

What seemed and proved to be an impossibility last year, namely, to raise the whole amount of the apportionment of this diocese, although very energetic efforts were made to secure it, and more was done than in previous years, is this year to be not only accomplished but surpassed. We will raise more than our apportionment, a great deal more; but as I have already said, the money value of the movement is of much less importance than the awakening of the men to a new interest in the work of the Church. It is bound to stimulate all the activities of our parishes. The committees that visit people bearing an altruistic message about the privilege of helping the extension of the Kingdom of our Blessed Lord, especially in other lands, have found the needed opportunity of bringing these people into closer touch with the work at home and in the parishes to which they belong.

In the meetings of laymen in the Bishop's House and in the parishes, which are being held to stimulate the work of business-like organization for the special missions, there has been opportunity to give a great deal of information about missionary work, to answer objections, to convert people to believe in foreign missions who heretofore have had no interest in them; there has been a stirring of the spirits of men in the great business of the Church, which we reverently believe to be the work of God the Holy Spirit.

Clergy and people of this diocese are grateful for the Laymen's Missionary Movement. They realize that much more must be done than merely to listen to splendid addresses, and they are organizing for steady, persistent, wise, and effective effort on behalf of missions. If anything more be needed to convince Churchmen that they should join in this movement, I would ask their consideration of the following words spoken at the last meeting of the Missionary Council of the Third Department, held in Washington on the evening before the opening of the Laymen's Missionary Movement, by one who must command the confidence of Churchmen of every school—Pennsylvania's distinguished layman, Mr. George Wharton Pepper:

"We want no pilots who are indifferent to the tides that are bearing the nation and the Church along. If you want to know something of these tides, there is the Laymen's Missionary Movement. Are you in touch with that? There is the approaching convention here in Washington; are you going to take part in it? This is a great movement, designed to secure the coöperation of men of all the Churches in arousing missionary enthusiasm and interest, which each communion can then turn to the account of its own work. Into a movement like that, the most loyal Churchmen can throw themselves with their whole hearts and souls without disloyalty to their standards. I am not in the least afraid of being misunderstood in what I say. If any man challenge my loyalty to the Church, I will withstand him to the face. I rejoice to know that there are so many who are eager to find a way to practical unity without any sacrifice of the Church's position. It is no small victory that the spirit of love will win, when men, satisfied in their religious provincialism, are turned into Christians unhappy and restless until they shall achieve fellowship with every man who owns allegiance to our Lord. Devotion to Him is the great essential. Communion is necessary to devotion. Without sacramental communion we believe that devotion will wax cold and die. A true conception of sacramental communion is impossible without due regard to the apostolic authority to administer it. Any Churchman who, in his eagerness and restlessness for unity, would surrender our priceless heritage in this respect, appears to me to be sacrificing his loyalty to his impatience for speedy results. But any Churchman who, in a spirit of narrow sectarianism, would place obstacles in the way of unity by multiplying the essentials of Catholicity, deserves to be trampled under foot by the advancing squadrons of a united Christendom."

OUR TASKS are so many, and our time is so brief, that we cannot afford to pause in the work to which we are God-appointed until our little day ends. But we can work better, and are more likely to endure the stress of worthy toil until life's eventide, if we insist on keeping our tempers calm. The overwrought work spirit is nearly as bad as idleness. The "fussy" worker is never the best workman. Neither is he in whom "hustling" is a half-mania. Yet we must not slumber while the day lasts. Restfulness in work, the outgrowth and proof of the peace of the mind that is stayed on God, is the true rule.—*Sunday School Times.*

"IT'S NO use talking about having faith in God unless you keep faith with men."

THE STUDENT VOLUNTEER CONVENTION AT ROCHESTER.

THE Student Volunteer Movement began in 1886. Its watchword from the first has been, "The Evangelization of the World in this Generation." "Volunteers" are those who have declared, in writing, their intention of going as missionaries to foreign lands. In all 4,346 who have made this declaration, representing about fifty different religious bodies, have actually gone to the foreign missionary field. Of these, many, though not a large proportion, have been Churchmen, of whom one is now a Bishop in charge of one of our foreign missionary jurisdictions (Hankow). In the past four years there have been 1,275 "sailed volunteers" of whom eighteen were Churchmen.

Under the leadership of Mr. John R. Mott several important student conventions have been held in recent years in this country and in Liverpool, Oxford, Stockholm, Moscow, Berlin, Tokyo, Shanghai, and at other university centers. The last great convention in the United States was held at Nashville four years ago, when 3,300 delegates were in attendance. At the Rochester convention last week there have been 3,624 delegates in attendance, representing 722 institutions and 29 countries.

Two great meetings have been held each day in a large auditorium seating over 4,000. The devotional exercises have been of the simplest character, consisting for the most part of hymn-singing and an occasional short prayer, with frequent pauses for silent prayer. In addition each delegate has been given, at the evening meeting, a neatly printed "morning watch card," containing a prayer and suggestions for meditation and intercession which he is urged to use in the period which is set apart at the beginning of each day for his private devotions.

There have been, it is needless to say, some notable addresses. One of the best was that given by Mr. Speer on the need of Christian work in South America—a field which he has recently visited. On one evening Ambassador Bryce spoke. Bishop Lloyd of Virginia gave a morning address on intercessory prayer and made an impressive appeal for Christian Unity and for the Holy Communion as a central essential thing in the Christian life.

The afternoons were given over to sectional conferences. One afternoon the problems of different missionary fields were considered, on another delegates divided by denominations, on another by schools, preparatory, academic, theological, medical, etc.

Churchmen have been a good deal in evidence, in contrast to the Nashville convention, where, we are told, they were very few. At the "Protestant Episcopal" afternoon conference at St. Luke's Church, there must have been considerably over a hundred present, beside a considerable number of our brethren from the Canadian Church. The General Seminary sent ten delegates, headed by Prof. Roper. The same number came from Cambridge with Prof. Rhinelander. Dean Hart and four other delegates came from Berkeley; six came from Virginia with Prof. Massie. Sewanee, Chicago, Kenyon, and St. Stephen's College were also represented. The headmasters of Groton, St. Mark's, Ridgefield, and one of the faculty of St. George's School, Newport, were delegates. Mr. John W. Wood, Dr. Pott, and Mr. Walke represented the Church on its distinctively missionary side. The Canadian Church sent, among others, Canon Tucker, head of the Canadian missionary board, and Principal O'Meara of Wycliffe Hall, Toronto.

Of the convention as a whole there has been little to which the most zealous Churchman could take serious exception. There have been occasional lapses into bad taste, it is true; but do Churchmen have no experience of such lapses within the walls of our churches? Occasionally a speaker has given us an unpleasant moment of reminder that he spoke from the point of view of a Protestant Christian, but such moments have been altogether rare and incidental. Of course too little account has been taken of the sacramental side of our religion, but Churchmen who believe most strongly in the sacraments often make little reference to them while speaking on special topics, because they assume belief in them; so it was possible for hearers at these meetings to assume the sacraments, and fill up in their own minds what found insufficient place in outward expression.

On the other hand one felt that much of the spirit of the convention was Churchly in a surprising degree. The hymns, for example, were nearly all from our Church Hymnal, and the "Amen" was sung at the end of each. On the little morning watch cards were printed the collect for St. Andrew's day and other Church prayers. These things are superficial, but they indicate a Churchly atmosphere which it is hard to define or describe. Little reference was made to the missions of the Roman Catholic Church. The same is true probably of most Church missionary meetings. And when Mr. Speer, in his address on South Africa, came to define the attitude Christian missionaries should assume toward the Roman Church in that continent, he did it in a manner no Churchman could have improved upon, in words such as we can suppose Bishop Brent, who has to meet the same problems in the Philippine Islands, might have used. To one who knew something of the Student Volunteer Movement in its early days, the change that has come over this movement in its attitude toward the Church must seem remarkable. Its leaders have grown very much; not so much under the influence of the Church in this country, probably, as under that of the Church of England and its missions.

Canon Tucker expressed the feeling of many when he said at the afternoon meeting of Churchmen: "We have much to learn from these young men; we have also much to give them." Certainly no Churchman can find fault with the latter portion of this statement. It is a reason, and not the least one, for regarding the Student Volunteer Movement and its conventions with sympathetic and prayerful interest. W. P. L.

PROVIDENTIAL BEREAVEMENTS.

By C. H. WETHERBE.

GOD'S orderings often furnish us with lessons worthy of ample study. Many a personal bereavement, which at first seemed to have nothing in it but barren and bleak sorrow and burdening loss, has proved to be an occasion for an outcome of inestimable worth to a large number of people.

A notable instance of this kind may be seen in the case of Mr. Charles N. Crittenton, who recently died in California, at the age of seventy-six years. For many years he was a business man in New York. In 1882 his daughter, Miss Florence Crittenton, died. It was a crushing bereavement; but it is evident that Divine Providence was in it. The daughter's request, on her death-bed, was that the father would establish missions for fallen women. It was a new idea. The father at once purposed to put it into practical operation. He was wealthy, and the money which he would have used to educate this daughter, he put into the work of such missions, bearing the name of the "Florence Crittenton Missions," of which there are now seventy-three. Many are in this country, while others are in various parts of foreign lands. For more than twenty-five years this great philanthropic work has been going on, and no human being can give even an approximate estimate of its value to fallen humanity. It is altogether probable that had it not been for this bereavement Mr. Crittenton would never have entered into this work. Shall we not say that there was a special Providence in the death of that daughter at that time? Had she lived until now, there would not, we may assume, be such missions in her name.

Many years ago a sea captain retired from service took a pleasure sail in a boat one day, accompanied by his wife and only child, a daughter. A squall capsized the boat, and both wife and daughter were drowned. The man's bereavement was unutterable. He had purposed to live in delightful retirement, after many years on the high seas. Soon after this calamity, word came to the captain that a man of the right experience was needed to go with missionaries to a pagan land to establish a mission where none had ever been. He was just the man for the place and the hour. He went, and a large work followed there. Evidently, there was a Providence in that bereavement.

How little we know what is for the best! Our bereavements may be blessings.

CULTIVATE control of your thoughts, advises the *Christian Observer*. Perhaps it will startle you to ask yourself the question, "Can a man control his thinking?" There is a notion current among men that thoughts are spontaneous, and that men are not required to control them. But thoughts are human creations. The will and the affections are intimate and coördinate workers with the intellect. We may surrender our thought processes to the affections, so that we become the slaves of passions and desires. Or we may keep the domination of the intellect under the stern control of the will tempered by the refining influences of the affection. We can control our observations, we can refuse admission to the unclean and the impure. Through divine help we can turn our thoughts to the noble and the pure.

THE CHURCH OF SWEDEN AND THE ANGLICAN COMMUNION.

BY THE RT. REV. G. MOTT WILLIAMS, D.D.,
Bishop of Marquette, Member of the Anglo-Swedish Commission of the Lambeth Conference.

II.—SUCCESSIVE FORMS OF EPISCOPAL CONSECRATION IN THE CHURCH OF SWEDEN. THE ORDINAL OF 1686.

IN 1686 there were very material changes made in the Church law, in the *Kyrko-ordning,* and some additions to the Confession of Faith. Queen Christina had lately become a Roman Catholic, the Calvinists had caused trouble, and the Church and Kingdom looked more than ever to Lutheranism as a support. The Lutheran Symbolic books, Book of Concord, Smalkald Articles, etc., were hence added to the formularies *as a commentary, "såsom förklåring."*

The *Kyrko-ordning* does not contain the full services used. It merely describes them (see Chapter 21 of the *Kyrko-lag*) in a general way. The whole service however has been preserved and can be found in Baelter's book, *Historical Observations About Church Ceremonies.* The edition of 1838 is common and most useful, but it is easier to use the older editions for the sake of positive clearness. I have one published in 1762, contemporary with the service we are seeking, as no changes were further made until 1809-11. Baelter's description is probably a somewhat abbreviated one. I begin on page 972:

"1. On some Sunday or other holy day when the Bishop's ordination (*vigning*) shall occur, a prayer fitted for the occasion is read from the pulpit.

"2. After divine service is ended a psalm (hymn) is sung during which two deans (*prostar*) in chasubles, begin the procession, followed by the new Bishop in a surplice, with the Archbishop as *Ordinator* and three or four Bishops as assistants, who all are wearing copes. One of the deans carries the new Bishop's cope, and lays it on a chair before him.

"3. The Archbishop reminds the people what a great mercy and benefit it is from God, that He should send faithful teachers in His Church, and watchful overseers over others; which address is suitable for the person called and presented to the Bishop's office, during prayer and supplication, that he may execute his weighty office to the glory of God and the good of the diocese.

"4. All kneel while the Archbishop reads the first prayer next after the Litany: 'O Lord God Almighty, who despisest not the sighing of the poor,' etc. But in former times the third prayer in order was used, 'O Lord God, Heavenly Father, Thou who knowest that we, in so much great danger, for our human weakness, can not remain standing,' etc. Further prayer is continued thus: 'O Almighty and Everlasting God,' etc. (as in 1571).

"5. After this prayer is ended and all have risen, the new Bishop is called up before the altar by the eldest assistant with these words: '*Accedat Reverendissimus Dominus N. N. ad Altare Domini.*'

"6. Then the Archbishop addresses him in these words: 'Since thou art called to this service which is the Bishop's Office, listen first and give heed to these words which Jesus Christ's apostle, St. Paul, has written about the same service and office.

"7. Then all four assistants read a portion of scripture, the first I Tim. 3: 1, up to and including 7; the second Titus 1: 7, 8, 9; the third, Acts 20: 28, 29, 30, 31; and the fourth, 2 Tim. 4: 1-5.

"8. Thereupon the Archbishop adds this reminder: 'Here we learn that to us who are called to be shepherds and Bishops, is committed a watch and ward, not over irrational beasts, cattle, or sheep, but over the Church of the Living God, which He hath purchased with His own blood, that we should govern and feed it with God's pure word, and take diligent heed, that wolves, that is, false teachers, come not in and do mischief. Therefore He calls it a good and glorious work. So also it is commanded that we for our own part should lead a virtuous and honest life, and keep our homes, wives, and children honestly and Christianly.'

"9. Afterward the new Bishop's commission is read by the notary, who immediately lays it in the Archbishop's hands.

"10. The new Bishop repeats his oath aloud with his hand on the Holy Bible: and the Archbishop says to him: God strengthen and comfort thee hereto. Amen.

"11. The first assistant says, *Edat reverendissimus Dominus fidei suae confessionem;* whereupon the new Bishop reads the Nicene Creed.

"12. The Bishop's office is delivered to the new Bishop in that the Archbishop says: 'By the authority which is entrusted to me, on God's behalf, by His Church for this purpose, I commit to thee the Bishop's office in the Name of the Father and of the Son and of the Holy Ghost. Amen.' Therewith the Archbishop lays the commission in his (the Bishop-elect's) hands and with the help of the assistants vests him in the cope.

"13. The notary begins the psalm (hymn), 'Now pray we the Holy Ghost,' during which all kneel.

"14. When they have risen the Archbishop and assistants lay their hands on the new Bishop's head, saying, Our Father, etc.

"15. Afterward the Archbishop reads this prayer, 'O everlasting and merciful God,' etc. (as in 1571).

"16. The Blessing is read.

"17. The whole act ends with Psalm 305, Now thank we all our God, or some other."

Comment. Baelter adds that some things were done as in the ordering of priests which undoubtedly refers to the questions to the candidate, omitted in his account.

It will be noticed that this Ordinal has been a good deal strengthened: 1. by designating the Archbishop as the ordinator, which he always was before without reasons for the contrary. 2. By specifying several episcopal assistants. 3. By express words of authoritative delivery, on behalf of God and His Church, and by the use of a particular vestment allied in Sweden with the Episcopate, the cope. No mention is made of the mitre, but it appears to have been used, with the cross and staff.

The objection has been made that the ordaining power is derived from the Church. It can not be reasonably stated that the derivation was from the particular congregation, nor from the Church as acephalous, but only from the Church in a particular way, and that way the ancient way.

The *Veni Creator* comes in here in a better place than in 1571.

INSURING AN ARCTIC CHURCH.

THIS picture, says an insurance paper, the *Hartford Agent,* in regard to the accompanying illustration, accompanied a daily report of a policy written on St. Thomas' Protestant Episcopal Church at Point Hope, Arctic Ocean, by George F. Rounsefell, agent at Ketchikan, Alaska.

Without desiring to inaugurate a Cook-Peary controversy, we quote the agent's statement: "This building is a thousand miles nearer the North Pole than any other insured building."

It is only 3,500 miles north of Ketchikan agency, and is a risk which has to be adjusted before the loss, as the only way to reach this remote point is by courtesy of the government, on a gunboat or revenue cutter. Whalers visiting these waters are frequently frozen in and detained several years. The materials

ST. THOMAS' CHURCH, POINT HOPE, ALASKA.
1,000 MILES NEARER THE NORTH POLE THAN ANY OTHER INSURED BUILDING.

in this church cost $1,500 and were carried by the government free of charge. Undoubtedly the difficulty of transporting brick and mortar is responsible for the stove-pipe which shows through the roof. We will have to pass the inspection up to some Arctic explorer to see if this pipe is safely installed. As will be seen, the hazard from exposure or conflagration is nil. The nearest fire engine, however, would not be of much service. We do not know whether lightning is prevalent at this point or not, but we will grant an *aurora borealis* clause if requested.

This mission is in charge of the Rev. Dr. Driggs, who put in four years there and has recently returned for another four years' service. Unless visited by the whaling fleet or some Arctic expedition, he will not see a white man until the Bishop makes his next round, which may not be for several years. The Rt. Rev. Peter T. Rowe, Protestant Episcopal Bishop of Alaska, has the largest see on the American continent, comprising an area of approximately 600,000 square miles. For fourteen years he has labored among the Eskimos and Indians of the far North, mitigating the lot of these unfortunate people.

"A SIMPLE word or look or deed of loving kindness may make a rift in the cloud that darkens life for some soul and let him see into heaven."

SOME ECONOMICS OF THE GOSPEL.

By the Rev. Louis Tucker.

THERE is an idea among a certain class of writers on economics that Christianity, while marvellous along some lines, is, along others, futile and inefficient. It is, for instance, the great safeguard of family life and morals, and millions of good women, tens of thousands of happy families, and thousands of congregations where God is worshipped testify to the power with which it has gripped that portion of the world's activities. But many men hold aloof from it because they feel that it deals with the emotions and is a good Sunday religion, but has little to do with week-days and the affairs of practical life. No man who has been much in the slums and no man who has attended a meeting of socialists of the hard-working and self-respecting type can fail to have heard this point of view expressed. In the last analysis the feeling seems to be that if God really planned an adequate religion for this world it would be one that had less to do with emotions and general principles and more to do with the hard and practical facts of everyday life.

If this idea be once granted (and there is much to be said for it), it follows either that God did not plan Christianity (which is unthinkable), or that He planned it wrong (which is equally unthinkable), or else that there is something wrong with the preaching of it. As sometimes presented it does not seem to have much to do with the business side of life. A religion that is exceedingly powerful on Sundays and at home, and has little to say of week-days and the office, is not an adequate religion. Surely there must be, then, a neglected section of Christianity which deals with business on week-days?

One who will take up the concordance and look out the various references in the Bible to buying and selling, profits and partnership, politics and real estate, will soon find that there is a whole section of Christianity which deals with the affairs of every day, and deals with them with power. There is no hesitation about it, no theorizing, no foolishness. If any try it his whole life will swing into harmony with God—his week-day life as well as his Sunday life—and will do so very much to his own advantage. It is not usually preached, because if followed up it would remove from the churches the weight of financial inefficiency, and there is a general feeling that the clergy should never preach about things that would benefit the Church financially, lest they lay themselves open to the charge of selfish motives. Also it involves something that no man has a right to preach about until he has tried it; and most ministers have not tried it.

The general principle from which all the minor details derive is this: that the Lord God has a standing offer to any believing man in a clean business to go into partnership in that business.

Now this is a statement so terrible, so full of awe and majesty, that it would be blasphemy if it were not fully warranted by the Bible. Therefore, take a Bible and concordance and look up the subject of tithes; you will find the statement fully warranted.

The terms of the contract on the man's side are that the business must be clean and the man pay ten per cent. of the profits into the treasury of the Lord's house. This is not necessarily the Church. Hospitals and orphan asylums, anything managed by trustees for the Lord, seem to fulfill the conditions. On the Lord's side is promised an increase in business acumen, an increase in order and care in the conduct of the business, and a general blessing, overruling those matters which are beyond human control. There is the further promise that the business shall increase more than ten per cent.; so that in other words, the payment of the Lord's share, after a year or two, shall cost the man nothing. In addition, it is promised that the man shall be freed from grinding anxiety, that his soul shall be emancipated from that greed of riches which shuts off a man from the kingdom of heaven, and that his children and his children's children, if he have any, shall inherit a living from his property. This last is a most valuable clause in this day and country, where the father usually makes the fortune and the son loses it and dies in poverty. Emancipation from the greed of riches, so that the parable of Dives and Lazarus does not apply, is alone worth ten per cent. of the income from any fortune.

On the other hand, two threats are included in the contract. If a man, having made covenant of the tithe, does not pay over the full tenth, or pay it elsewhere than into the treasury of the Lord's house, his business will, little by little, be brought to ruin. If a man make covenant of the tithe concerning a business which is not clean, God will change that business little by little until it is clean, no matter how much it reduce the business or disconcert the man. A list of the things that make the business unclean is given. They are: short weight, short measure, adulterated goods, untrue labels or advertising, destruction of the small farmer, and usury; under which last is included not only illegal profits from invested money but legal profits which destroy others, are exorbitant to the injury of others, and also debts which are left unpaid after it is possible to pay them. "Grinding the faces of the poor" is one phrase under which all this is summed up. If your quart measure has not been tested, if your coffee be adulterated, if your advertisements say that your goods are the best in the world when they are really the ordinary grade just about as good as others, change these things or else make no covenant with the Lord. For if you do make a covenant with the Lord and do not change these things, He will. For example, ten boxes of coal weighing eighteen hundred pounds and sold for a price is an honest sale. A ton of coal weighing eighteen hundred pounds, and sold for the same price, is a dishonest sale. It introduces a quite unnecessary and gratuitous lie into the transaction. There are also certain businesses which are inherently unclean. These the Lord will not touch at all. The wages of sin, the proceeds of a theft or bribe, and a number of such matters are mentioned. It is useless to give a list of them. What is the use of listing the foulness of life? Any man not insane knows most of them, and if he make covenant of the tithe with God he will eventually be enlightened concerning the rest.

It takes considerable exercise of faith to make covenant of tithe with the Lord, for ten per cent. of the profits of a business is about half of what a man gets for himself. The necessary expenses of himself and family for food and clothing, lodging and education (all things which the Lord does not need) eat up on an average about 75 or 80 per cent. of his profits. So that really it comes very near to going halves with the Lord on the remainder. This pinches a man considerably at first, but it is worth it.

In the first place the gnawing financial anxieties of life are relieved. That need not be enlarged on. Most men know what it means. When disaster threatens it is as much the senior partner's affair to save the business as it is the junior partner's; or if the business be of a kind which ought not to be saved, to start a new and better business for the firm.

In the second place, no man can give a tenth of his profits without knowing exactly what his profits are. That implies accurate bookkeeping. If your business be of such a nature that you do not know and are not able to find out where you stand on any given day in regard to profit and loss, then it is time for you to revise your bookkeeping, whether with or without the covenant with the Lord. There are such things as skilled accountants, and modern methods of bookkeeping have proven capable of coping with the intricacies of any business. Those who know how many firms fail as the direct result of muddled and imperfect bookkeeping will understand the immense value of even this one single provision of the tithe covenant.

Again, no man can save a tenth of his income without eventually acquiring the power to save more. Any man who knows how often opportunities for good small investment slip by because the few hundreds of cash on hand necessary to take advantage of them are not available at the moment, will know that this alone will often make the difference between poverty and a competence in old age.

Again, covenant of the tithe forces a change in the methods of advertising and pushing of most business. The change is of such a nature as to excite ridicule. So-and-so is becoming old-maidish, a Sunday school sort of man. Many laugh, and some stop buying. But in a year or two it becomes generally known that So-and-so's goods are just exactly what he represents them to be, or a little better. People still laugh a little, but they buy. In ten years his firm is quoted as an old established one, honorable and conservative, making a fair profit and no more, one of those firms to which a man can trust his affairs with the certainty that he will not be wronged. That is a reputation beyond price. It is easier for a man on a salary to make this covenant than for a man in business for himself; easier as far as work goes; harder as far as faith goes. Salaries are inelastic, and to the man who receives them they always seem inadequate. But the joy of it comes quicker. The rule for such is "Blessed

is the servant who is diligent about his master's business." It is easiest of all for a farmer. He takes his bread from God's hand and can return the proper share with more faith than others. It is hardest of all for a man in debt. If all his surplus earnings go to pay off his debts, where is the profit which he is to tithe? The answer is that the living he gets for himself and his family is his profit, and he should tithe that.

Lest this should seem all theory it is well to add that it has been tried. It is trying now. The writer has tried it and knows many others who have done the same. Details would be out of place here, but the terms of the covenant have been literally fulfilled; fulfilled in the writer's case with such startling exactness, such detailed and seemingly unnecessary coincidence of time and place, as to cause awe as well as gratitude.

But some one will ask, How does this strike to the heart of week-day affairs?

The early Christians almost universally paid tithe. With the money they rented a great tenement house in each city. If any Christian were out of work, sick, destitute, or died and left his family destitute, his relatives took care of him if they could. If the relatives were too poor, or if there were no relatives, the family came to the Bishop's house as guests. The Bishop's household divided the work among themselves. Housekeeping, caring for and nursing the children, making clothes, nursing the sick, and all other work was done turn-about. The men did the rougher work, gardening in the suburbs, building houses and churches and such matters, until employment was found for them outside. If any refused to do his share of the work he was bowed out. "If a man will not work, neither let him eat." Nobody drew any salary but the Bishop and clergy, and they, since they had food, clothes, and lodging provided, drew only infinitesimal salaries; something in the nature of pocket-money. The Church paid the expenses of the Bishop's house out of the tithe.

As a result no Christian in those days went cold or hungry or friendless or without work. There was no organized charity in the modern sense: the whole thing partook rather of the nature of insurance. When a man needed help he took it without shame as the Bishop's guest, for when he had money he paid his tithe toward helping others. A man was sure of food, care, and lodging for himself and family when he was out of work; sure of care in sickness; sure that a wise and kindly gentleman would care for his wife and dependents in case of his death, would pay their expenses, educate his children and start them in life. Many men nowadays pay more than ten per cent. of their income to insurance companies, burial societies, sick benefit funds, and labor organizations, for the partial and incomplete accomplishing of these ends, and often miss their object and have the money wasted after they die. No wonder Christianity was the religion of the workingman then. No wonder it swept the world.

The total income of the ordinary Christian congregation now is at least forty or fifty times the total cost of the church expense. If all paid tithe the church could be supported with only a small part of the money and the rest applied to Bishop's-house work. In a few years the financial arrangements of the early Christians could be duplicated and enlarged, for the world is more prosperous now, food costs less in relation to salaries, and the only expenses of the Bishop's house were food, rent, and clothing. In a few years more the destitute of all Christian bodies in the town could be cared for. If a man would not work, neither should he eat. If he would work, his keep would cost practically nothing. In ten years in such a town matters could be arranged so that no man, woman, or child need go cold or hungry or unhoused or uncared for in sickness. Such a Church would sweep the town. A little later it would sweep the world. It would make Christianity the socially vital thing it once was, touching all life and ruling it. It would hasten by centuries the triumph of Christ on earth.

The Bishop's-house arrangement came to its end in a very curious way. The imperial government of the Roman Empire needed honest men in every city who were also able administrators. Able administrators it had in plenty, but they were not honest. Honest men it had, mostly in the army, but they were not able. On the whole, the newly Christianized emperors found that the only class in their dominions which was at once able and honest was the Bishops of the Christian congregations. They therefore made the Bishops imperial officers with duties vaguely analagous to those of government inspectors at the present day, and required them to keep up the state of imperial officers, giving them an allowance for that purpose. Slowly the state requirement increased, while the allowance decreased. The Bishops, compelled to keep up a certain establishment and at their wits' end for means, gradually used more and more of their religious income to supplement their imperial funds. Seeing this, the people reduced their religious offering. They were tortured with taxes which must be paid, the religious tithe was a voluntary thing and could be omitted, and since it went to support other things and no longer to keep up the Bishop's house, it had lost its value as insurance. Then the power of the government was invoked, the tithe here and there made an obligatory tax, the whole matter became politics, and the system fell to the ground through the union of Church and State.

Nineteen centuries of bitter experience have taught Christendom its lesson. The separation of Church and State has become a principle of our government. There is no danger in this country that our Bishops will ever become federal officials. The time is, therefore, ripe for the tentative introduction, here and there, of the sub-apostolic method of grappling with the problem of poverty. It is not right that any man or woman or child should go hungry, and that is a matter for the state. But also it is not right that any baptized man or woman or child should go hungry or uneducated or cold or unnursed or out of work, and that is a matter for the Church.

UNPAID BILLS.

By MARIE J. BOIS.

AN unwelcome subject with many, and yet, one which should be seriously considered not merely by the poor people of whom an unpaid bill is a nightmare, but also, and specially, by the careless rich man who with a stroke of his pen could meet his obligations and yet prefers to let his "creditors do the worrying" while he selfishly uses, for his own benefit and pleasure, the time, the substance, and the strength of those who work for him. Of course, it is understood that business must be run on a basis of mutual trust and confidence on the part of both employers and employees, and that if a man is sent for to "do a job" in a house he will not expect an immediate payment, though in nine cases out of ten why he should be made to wait is a mystery. Most likely he has a family to provide for, children have to be fed and clothed, and "unpaid bills" will certainly hinder him from discharging his obligations. Why should a rich man lay such a useless burden on him?

A case came to my notice not long ago where a hard-working man having set up a little business of his own, started one day at the end of a good winter's work to try to collect some of the bills owed to him. After a long, weary day (otherwise lost to him) he came back at night, having travelled almost fifty miles with horse and buggy and bringing $10 out of the $280 which he should have collected. Is it a wonder that he was discouraged? His five children cannot wait until the consciences of careless debtors are awakened; they must eat to live. Tell me, why should that man have to "do the worrying" while his debtors rush by in their automobiles on their way to their cool summer place, or, as the case may be, to a pleasant trip abroad?

When the summer begins, why not look over your accounts and settle them as far as you are able? Som eone may gently hint that I might mind my own business, yet even that hint cannot deter me from sending out the message and from repeating the question, Why should poor people have to worry because those who gave them work during the winter have not as yet thought it fit to pay their debts? Is it fair? Is it just before the sight of Him with whom we have to do? How shall we dare to appear before Him with our "unpaid bills," made heavier still by the worrying and the suffering they have caused?

IN THIS New Year we do well to remember that life is a struggle. We must, with the help of God, overcome evil with good. Wellspring points out that "there are two beings in each of us—the animal and the angel." The two cannot live on terms of equality; one must be sovereign and the other subject. Our privilege is to choose for ourselves which of the two shall reign supreme. If we choose the angel, and stand loyally by our decision, the angel will also stand loyally by us, and rule our every power, and bring our little kingdom into heavenly order.—*The Way.*

"WE WOULD only be selfish if we prayed for some one else in order that our own soul might be benefited."

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

CRIME AS A DISEASE.

THERE is no little loose talk about social topics, and especially about crime. There is a tendency to sweeping statement on the one hand to attract attention; on the other to cover a multitude of defects. Recently *Case and Comment*, a legal publication, editorially commented on a phase of this tendency in the following language:

The theory that crime is a disease is promulgated and reiterated so often that it is theoretically accepted by many people. That acceptance, however, is chiefly Pickwickian. Few of its advocates are much more consistent in their application of the doctrine than is the believer in the doctrine of necessitarianism, who immediately forgets that there is no freedom of the will if a scamp puts a tack in his chair. That criminal tendencies may become a disease few will deny. That all crime is due to disease, none but the theorists of one idea will maintain. All of them would, in practical life, abandon the theory or make many exceptions to it. The boy who steals fruit from a neighbor's orchard, the college football player who stealthily maims an antagonist, the man who recklessly drives a team or an automobile over a pedestrian, the bank clerk who secretly takes funds from a bank for speculation, fully expecting to repay it, bank officials who illegally loan themselves the funds of the bank with like expectations, the lobbyist who bribes aldermen or legislators, boodlers who sell their official votes, the employees of the sugar trust who falsify their scales, and the men higher up who control them, the givers and takers of illegal rebates on freight, and criminals of many another class, may have little or much moral guilt, but no sane man believes that their crimes are all due to disease. Physical and mental defects account for much crime, and it is the business of the criminologist to determine the extent and limits of the operation of such causes. But the bald, sweeping assertion that "crime is a disease" shows a reckless inaccuracy either in thinking or in statement.

FRAUD AND PHILANTHROPY.

From time to time the editors of THE LIVING CHURCH and of this department receive letters asking their support of various (alleged) philanthropic and benevolent objects. As to those which have been long established or are supported by men and women of known repute for carefulness and integrity, no caution is necessary; but the editor of this department feels that it is only proper to say that as to new organizations or those about which there is any shadow of doubt, it would be better to make inquiries as to their standing before extending aid, as there are not wanting those who are ready and willing to play upon the credulity and benevolence of sympathetic people. Such inquiry may be made of local charity organizations, which are usually in a position to give definite information concerning applicants for funds, or at least in a position to put the inquirer in touch with those who can give the desired information. This item is inserted as a result of an inquiry which came to the editor of THE LIVING CHURCH a short time since, asking him to advertise without charge a certain sanitarium. The inquiry was referred to the editor of this department. Upon investigation he found the scheme was one to extort money from the charitably inclined, and that its only assets were a few pieces of furniture in a very small office in Washington.

"CHILD LABOR DAY."

Bishop Greer, the Rev. Dr. John P. Peters, rector of St. Michael's, New York, and the Rev. Dr. Henry Mottet, of the Church of the Holy Communion, have united with a number of others in asking the clergymen of the country to set apart some portion of January 15th or January 16th as Child Labor Day, and to present to the people under their charge the merits of the national campaign of the Child Labor Committee, which seeks "the freedom, health, education, and virtue of all children." All clergymen interested in this subject are invited to correspond with the committee, the secretary of which is Owen R. Lovejoy, whose address is 105 East Twenty-second Street, New York. The committee has published over one hundred kinds of pamphlets on all the important phases of the problem and most of these may be had for the asking.

WORTH REMEMBERING.

A young man in an old Eastern home decided to leave his native place and journey into the great and wonderful West, in quest of fame and fortune. The family held a reunion and bade the member good-by. As a last word of warning the father said: "John, you are going to a new country where nature has not been disturbed. You will meet with many obstacles in the path of success. The Indians may threaten and wild animals attack you. Oftentimes you will need friends. Whenever you wish to call for help, look in the windows of the house you enter. If there are flowers in the window you will be safe, and that family will protect and assist you." This incident, sent out by the Washington Conservation Society, has a suggestiveness that it is well to bear in mind.

THE Y. M. C. A. AND SOCIOLOGY.

The experiments being made by the Pennsylvania Y. M. C. A. State Committee in sending a group of young men to study the condition of foreigners in their own land in reference to doing better work for them in America, and the experiments of the International Committee in Kensington, Philadelphia, in the South, and through special studies by experts of industrial problems, are all indicative of a more thorough study of social conditions by the Young Men's Christian Association. An interesting development is also shown by a number of associations which are employing specialists to promote the so-called social extension work.

NINETEEN state legislatures will meet in regular session the present year, three are scheduled to meet in extraordinary session, and it is probable, according to the *Corporation Trust Company Journal*, that a large number of the other states may meet in order to vote on the proposed amendment to the federal constitution providing for an income tax. Other matters may receive attention, as the constitutions of most of the states provide that at extraordinary sessions subjects other than those outlined in the Governor's call may be considered.

THE HON. JAMES LOGAN has just been reëlected for the second time mayor of Worcester, Mass., receiving the largest vote ever given a candidate for mayor in that city. Mr. Logan is, as someone has pointed out, "diligent in business, fervent in spirit, serving the Lord." He is a large manufacturer, an earnest Christian, a successful mayor, putting into practice the principles of the National Municipal League, of which he has long been a supporter.

"THE District of Columbia is one of the most unique domains in the world. Set aside from the wilderness in 1790 for the residence and private door-yard of the national government, it has grown under these conditions into one of our great cities with a population of more than three hundred thousand. The seat of the greatest republic of all time, its government is such a combination of monarchy and oligarchy as has never existed elsewhere."

TEN STATES in 1909 granted nearly $100,000 to be spent only for the education of the public about tuberculosis. In some states travelling exhibitions will be used, while in others lectures and literature will be the chief means of education. The states making provisions of this sort are California, New Jersey, Kansas, New York, Rhode Island, Iowa, Minnesota, Porto Rico, Delaware, and Texas.

"IT IS NOT going to be easy," declared Dr. Witmer, at the Pennsylvania Charities Conference, "to cure crime. It is not easy to cure tuberculosis, but it is easy to prevent tuberculosis, and it will be equally easy to prevent crime."

DR. MOON, who has done so much for the education of the blind, bore this testimony: "God gave me blindness as a talent to be used for His glory. Without it I never should have been able to see the needs of the blind."

LET US use what pugnacity we have in fighting the common enemy of all nations, evil social conditions."—G. LOWES DICKINSON.

THE RIGHT faith of man is not intended to give him repose, but to enable him to do his work.—RUSKIN, in *Modern Painters*.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

FINDS CANON NINETEEN RESTRICTIVE.

To the Editor of The Living Church:

CONCERNING the Amendment to Canon 19: Must it be interpreted literally?

After two years of puzzling over it, and listening in vain for an authoritative interpretation decreeing otherwise, I have concluded that as loyal sons of the Church we have no option in the premises but to observe it literally and obey it; McGarvey and his handful on the one side, and a few extreme "broads" on the other, to the contrary notwithstanding. But therefore have I my grievance against it—a personal grievance that will not down. For I feel that it deprives me of a liberty that up to the enactment of the amendment I had long cherished in my official relationship to the Church, and that ought still to be mine and that of every other priest, who, having a cure of souls, is bound to provide his people with the most wholesome things for their spiritual uplift he can lay hold upon.

As, for instance, when one Sunday morning there appears in my congregation my widely travelled Presbyterian friend, General B, and whom I know to be very enthusiastic about our mission at Hankow, which he has recently visited; and oh, how I would like to have him tell my people about it, speaking from the chancel steps at the evening service, which I know he would be glad to do for the asking. But no. It can't be without the Bishop's permission. At any rate, that is what the amended canon tells me. And the Bishop! Oh where, oh where is he? Answer from the Episcopal residence, by phone: "Off on a visitation, and snowed up somewhere between Potsdam and Podunk, with the telegraph and telephone wires all down." So there I am, and, in view of the inhibition upon my former practice in like premises, with no thought of harm or canon broken, my sentence is that if ever there was a canon made for the complete and authoritative nullification of the canon of common sense in Church matters, it is Canon 19 in its amended form. Why could not things have been suffered at least to remain as they were? Priests, no more than laymen, like to let go the prized things of the former liberties. Or was it that the Bishops, taking fright at the too liberal propositions of the lower house, deemed it necessary thus subtly and adroitly to add to the hedging about of their own powers in such a way as to enable them the better to keep responsibility for the things for which they have taken responsibility, and, among these, the banishment of "strange doctrines" from the courts of God's house? However, if such be the case, not only can I easily forgive their shrewd ruse, but can add also to dismiss my grievance quite gleefully.

St. James, Minn., December 23d. W. H. KNOWLTON.

THE OPERATION OF CANON NINETEEN.

To the Editor of The Living Church:

IN your issue of December 18th the Rev. Elliot White, Secretary of "The American Church Union," reports to us the results of the enquiry made by the Union as to the practical operation of the proviso to Canon 19 during the year and a half of its enforcement. One Bishop, he tells us, reports that he places the responsibility for the fitness of the occasion and of the minister invited entirely on his clergy. I want to ask what right a Bishop has to shift upon the shoulders of his clergy a responsibility the Church has so decidedly and emphatically by the enactment of said proviso placed upon him? Is it fair to his clergy and fair to the Church for him to do so? The Church by the enactment of this proviso expressed its unwillingness to trust any of its clergy, except its Bishops, in this matter. It seems to me therefore that the Bishop who tries to throw all responsibility on his clergy is not as considerate of them as he ought to be, and furthermore is failing to live up to the plain and express requirements of the Church. The Bishop of Vermont says in his article on the Ruling Office of the Christian Ministry, in the same issue of your paper in which I find Mr. White's report: "It should be especially a Bishop's part to shoulder the difficult tasks, to accept responsibility, to bear blame and unpopularity, which might press more heavily on a local clergyman." The practical operation of Canon 19 has not had the effect, we must admit, of putting other Christian bodies in a more friendly or fraternal attitude towards us. In view of this fact and the opposition there is to it on the part of such a large number of devoted clergy of the Church, it seems to me that it is a mistake not to heed the petition for its repeal. I wish the Union had endeavored to secure an expression from the laymen of the Church as to their idea of its wisdom. There are more earnest laymen heartily opposed to Canon 19 than the Church realizes. I know of one congregation in which a vote of the laymen was taken and the opposition to it was unanimous. All the laymen who so voted called themselves moderate Churchmen. B. S. MCKENZIE.

Yankton, S. D., December 28, 1909.

THE LAYMEN'S MISSIONARY MOVEMENT.

To the Editor of The Living Church:

AS befits the oldest parish in the state of Illinois, we are somewhat old fashioned. We still say the Litany on Sundays. And in it we pray "From all false doctrine, heresy, and schism,"

"Good Lord, deliver us."

And then, to relax our minds, and also to obtain mental refreshment, we take up our LIVING CHURCH on a week day, and we find ourselves in leading articles, and by leading clergy and laymen, invited to show forth in our lives what we pray to be delivered from with our lips.

For to put on one side all this nebulous adumbration of sophisticated religiousness (these are the only words I can call up to describe the *haziness* of the proceeding) we are bidden help on the cause of false doctrine, heresy, and schism.

It is one thing to argue theologically that a member of one of the denominational bodies, if properly baptized, is, *ipso facto*, a member of the Catholic Church. It is quite another thing to coöperate with them as societies. To do so is to assist in the propagation of false doctrine, heresy, and schism. Imagine the Catholic Church of old being asked to coöperate with Arians, Semi-Arians, and (in still early days) Pelagians; and yet I venture to say that in the missionary movement all these ancient errors are represented by some of the bodies engaged.

Let us pray for unity, let us work for unity, but only of such a sort as is agreeable to the mind of Christ as we have it revealed to us in the historic Church. We have seen lately a number of secessions from this Church as a misunderstanding of Canon 19. But if this suicidal policy of interdenominational union, under the specious name of "Missionary Movement," goes into effect, it will unsettle hundreds for every one affected by the former mistake. Let us pray for the peace of Jerusalem, but only on the lines and in accord with the doctrine of the Catholic Church of Christ. Where, oh! where are our Catholic leaders at this time of novel stress? H. H. MITCHELL.

Jacksonville, Ill., Feast of St. John Evang., 1909.

To the Editor of The Living Church:

I HOPE it will not be considered presumptuous in me to say that I agree with the letter of a priest so prominent as the Rev. Arthur Ritchie, D.D., in THE LIVING CHURCH of December 25, 1909. We are asked, at least we were here in Schenectady, to send laymen to the conference as delegates from the various "churches" and their clergy also as representing their churches or denominations. That seems a little different from a mere conference which you speak of in your editorial. Right here it seems to me that we bring harm on the Church by admitting that we are only one of many Protestant denominations, an idea which too many of our people have already for the clergy to emphasize publicly. It is a question whether any advantage from this Laymen's Missionary Movement can outweigh this virtual admission. Of course we may believe differently, but the world does not see it that way, and we are judged by what we do.

If, as Dr. Ritchie says, we believe in "the authority of the Church, the necessity of the sacramental system of salvation, the Eucharistic sacrifice as the Christ-ordained form of divine worship," why not recognize our position as isolated, since Rome and Protestantism both deny it to us? We wish it were otherwise, but if we hold to the traditional faith, we can not change it. Can we not do the Church's work in the Church's way? Is it impossible to interest our people in the missions of the

Church without using ways and means outside the practice and teaching of the Catholic Church? I am not yet ready to admit that the old ways are ineffective and to be cast aside for schemes of federation.

My brother priest in Schenectady, the Rev. Dr. Tayler, with whom, I am glad to say, my personal and official relations are most pleasant, thinks that "The clergy and laity who are not lining up with the Laymen's Missionary Movement are doing themselves and the Church a serious, though unintentional, injury." It may be so, but I can not see it that way, and this is the opinion of others, and we will have to act according to our convictions. At any rate we will go on "teaching and practising the old Catholicity," and if God does not bless our work, He will make it clear that we are mistaken.

DAVID HENRY CLARKSON.

Schenectady, N. Y., January 1, 1910.

To the Editor of The Living Church:

I HAVE received an official notice that the meeting to be held in New York, January 14th to 16th, will be preceded by a "dinner" at the Hotel Astor, on Friday evening, the 14th, and am requested to send the names of such of my laymen as might desire to receive invitations to the "dinner."

I have replied that to usher in any religious meeting with a quasi-public dinner on the death-day of our Lord, and an established fast of the Church, is not only neither Churchly nor Catholic, but indecent in the extreme.

GEORGE W. DUMBELL.

Goshen Rectory, New York, Vigil of the Circumcision.

To the Editor of The Living Church:

WILL it not help to solve the problem of your subtly constructed grammar of assent if you apply thereto the axiomatic principle that the Church cannot in any form (*e. g.*, mission) assist in the spread of dissent? Certainly not in the organized form of the Laymen's Missionary Movement.

Apply this principle to your ascending scale as soon as definite or organized action appears—say at the third step in your scale, or perhaps not till the fifth—not earlier, or our sense of humor is lacking. The point is that the Churchman cannot assist the Presbyterian in his (Presbyterian) missions, and on the other hand, the Churchman ought to have faith enough in the power of God to do His work in the world through the Body He organized for the purpose.

R. H. ARCHER.

UNITY, REAL AND SPURIOUS.

To the Editor of The Living Church:

IN these days there seems to be a great deal said about the much desired Christian unity. Many good and earnest men have brought their plans and arguments to our notice. We have read, reasoned, and studied, yet to some of us no plan yet submitted seems promising. We do not despair, for we know that Christian love grows stronger day by day and that Christians of all names are drawing closer together. It seems to me, however, that many of our good brethren who are so ardently devoted to the cause are overlooking real unity absolutely and are working on lines which could effect only an empty uniformity. They seem to think that by certain concessions on the parts of both Catholics and Protestants all Christians can be brought into one great body. Possibly so, but what would be gained for the cause of unity if the whole Christian world would agree to such an organization? Could that be called unity? Fancy such a Church, many of her ministers having simply submitted to ordination as a concession, not believing the act at all necessary! Imagine their administering holy baptism and at the same time teaching that it is a mere form signifying a "change of heart"; their offering the Holy Sacrifice, yet declaring that there is nothing sacrificial concerning it; each teaching his own "personal belief and revelation" concerning the holy faith! On the other hand there would be faithful priests trying hard to teach the true faith of the ages. One organization, an outward uniformity, but how about unity? Would this reduce the number of sects? It seems to me it would only be to house them under one roof and this for but a brief time. The unity in the Church was lost because people thought differently, not because they wished to have many different organizations. The Catholic Church might to-day separate into twenty more governments all having different names, many different ceremonies, practically throwing uniformity aside, but so long as they all held the Catholic faith there would be far more unity than could possibly exist in this proposed Church, which has been well described in this column as "a hotchpotch of Pan-Protestantism."

Unity and uniformity are vastly different. Armies have marched along as one organization under one head, in perfect uniformity, though half were loyal to the cause while the other half awaited the opportunity to overthrow the government. Unity is oneness of thought and it is nothing else. Perfect unity could produce uniformity, but uniformity could never produce unity. Unity can be effected only on educational lines. We might well use some of our energy in trying to promote unity within the Church. What a real work for a "Laymen's missionary movement!" Teaching the true faith within the Church, spreading it abroad among Protestants, sending it to foreign lands, not watering it down to suit those who do not accept it.

Mr. Editor, the Catholic Religion is God's religion, not ours. We did not institute it. Do we dare to offer it in any way except in its fulness? Do we dare to take the responsibility of making a single concession for any reason whatever?

Yours truly,

New York, December 27, 1909. FRANK R. REESE.

AN INTERESTING CONFIRMATION CERTIFICATE.

To the Editor of The Living Church:

THE subject of the name of "this Church," commonly known as the Protestant Episcopal Church, in the United States of America, coming as it appears before the Church again for discussion I thought it might be interesting to your readers to glance over a confirmation certificate such as Bishop Whittingham once used in this diocese.

"In the Name of the Holy and Ever Blessed Trinity, God the Father, Son, and Holy Ghost, and conformably with the goodly order and administration of the Catholic Church in the United States of America . . . . has this day received the seal of Confirmation by laying on of hands with prayer, having openly before the Church ratified, confirmed, and solemnly assumed . . . baptismal vows and obligations in the presence of me. (*Signature of the Bishop.*)

"This . . day of . . in the year of our Lord . . "

Yours respectfully,

WILLIAM ROLLINS WEBB.

Windsor Mill Road, Baltimore, December 31, 1909.

MUSIC FOR THE BENEDICITE.

To the Editor of The Living Church:

WE have used for sixteen years some chants for the *Benedicite*, written by Dr. John H. Gower, and published by The Parish Choir, Boston. Occasionally we have tried some others, but we invariably return to our old love as being the most effective, sprightly, and interesting we have yet seen.

Very truly yours,

The Deanery, Denver, Dec. 31. H. MARTYN HART.

BACK TO THE MAIN LINE.

On December 4th, says the *Oregon Churchman*, Bishop Scadding left Portland for Eugene on his official visitation to St. Mary's Church. The passenger cars were very crowded, but the "Chapel Car St. Anthony," of the Roman Catholic Extension Society was attached to the train. Through the courtesy and kind invitation of Mr. Hennessy, superintendent of the car, and the priest in charge, the Bishop rode with them. Mr. Hennessy fully explained the splendid work this car is doing in places where there is no Church building. "We are smoking out the Catholics," he said. "That is, there are thousands of Roman Catholics who have come to Oregon and who, on account of their remote farms, have not been to Mass for many years. One object of the car is to reach these people." The priest showed our Bishop the beautiful vestments, the suitable altar furnishings, etc., and invited him to dinner. At this psychological (or physiological) moment Harrisburg, two stations north of Eugene, was reached, and at this little village the chapel car was cut off the train and sidetracked. The uncoupling of the car was quickly done, and the Bishop was about to be carried off, but with much agility he made a desperate spring from the chancel end of the chapel car, alighting on the platform of the passenger coach.

"Nearly carried to Rome, Bishop," said a humorous fellow passenger.

"No," smilingly and breathlessly replied the Bishop, "Nearly sidetracked, but I'm on the main line again."

Literary

ZAHN'S "INTRODUCTION" IN ENGLISH.

Introduction to the New Testament. By Theodor Zahn. Translated under the direction of Melancthon Williams Jacobus. New York: Charles Scribner's Sons. 1909. In three volumes. Price, $12.00.

The writer of this monumental work was born in 1838 and began his academic career as a *Repetent* in Gottingen in 1865. Since that time he has held positions at Kiel, Erlangen, and Leipsic, to be recalled to Erlangen as chief of the New Testament staff in 1892. About a year ago he was relieved from further teaching duties in order that he might devote his entire energies to his literary work, of which one of the fruits has been a revision of the third edition of his *Introduction* for the English translation.

Dr. Zahn's literary output has been enormous. He won his first reputation in 1873, with his work *Ignatius of Antioch*, in which the genuineness of the Ignatian Epistles was maintained against what was at that time practically a consensus of critical scholarship. After a number of smaller works, he published his *History of the Canon* (1888-1892—still unfinished), a work that raised him to a rank among the first scholars of the world. In 1897 appeared the first edition of his *Introduction*, which has been described as the literary event of the decade 1890-1900 for the theological world. Despite the great size (and the inevitably high price) of the book, a second edition was called for in 1900 and a third in 1906-1907. In 1903 a still more important contribution to theological learning was undertaken (with the assistance of certain other scholars) in the shape of a commentary of the largest size on the entire New Testament. Of this, ten volumes thus far have been issued, of which four—St. Matthew, St. John, Romans, and Galatians—are from Dr. Zahn's own hand, and two of them are already in their second edition. Only two other scholars in the same field, Dr. Harnack and Dr. Bernhard Weiss, can at all approach Dr. Zahn in the magnitude of their work, but even then, Canon Sanday's verdict of a few years ago should probably stand: "Dr. Zahn is the most learned of them all."

In a sense, the *Introduction to the New Testament* is the center of Dr. Zahn's work. It summarizes the results of his *History of the Canon* and furnishes the "programme" for his commentary. Consequently it was the work best adapted for translation into English. Moreover, an English translation of Jülicher's *Introduction* is now accessible, and it was to be desired that the other side of German criticism should be made accessible also. The two *Introductions* together will tell the non-specialist practically all that he need know of the present attitude of German scholarship on New Testament questions—Jülicher representing the liberals and Zahn the school of rigid conservatism.

For Zahn's *Introduction* is absolutely conservative, probably more conservative than any recent work produced by an English-speaking scholar. His very method is that of rigid conservatism. When he discusses a Gospel, for instance, he begins with an analysis of the earliest tradition regarding it. Then the Gospel is studied for the evidence it contains regarding its origin. This evidence is then compared with the analysis of the tradition and a step-by-step demonstration offered that the tradition and the internal evidence are in perfect agreement. Subsidiary points and dissenting opinions are discussed in detached notes, which are often of considerable length. No space is spared. St. Mark receives 79 pages of attention, many of them in very fine type, St. Matthew 116, St. Luke (with Acts) 174, and St. John (the Gospel alone) no less than 181. The method followed in treating the Epistles is necessarily slightly different. In many cases there is no question about the genuineness, and so the discussion of the tradition is much abbreviated and replaced by the other introduction questions—historical presuppositions, occasion, etc. The two Petrine Epistles and St. Jude receive relatively the largest space, 159 pages.

Since the standpoint is so strictly conservative, individual opinions regarding the New Testament books as wholes are few. Galatians is considered the earliest of St. Paul's epistles and the South Galatian theory is upheld. There never was but one St. John at Ephesus and he was the son of Zebedee; John the Elder as a separate person is due to a misunderstanding; and the Apostle was the writer of all five of the Johannine works. Second St. Peter was written by St. Peter. Hebrews was the work of an unknown author about 80 A.D., written for Gentiles living in Rome; a theory that is not peculiar to Dr. Zahn. The most individualistic theory is the solution offered of the Synoptic problem—an Aramaic St. Matthew used by St. Mark, then a translation of St. Matthew into Greek in which St. Mark's work was used. St. Luke used St. Mark and oral tradition only. This theory has been propounded for a number of years now and has failed to receive any support, and critics seem pretty well agreed that Dr. Zahn has not succeeded in carrying it through in his St. Matthew commentary.

In matters of detail, however, individual opinions are very plentiful—so plentiful that any mention of even the more prominent of them here is out of the question. There is hardly one of the 1,720 pages of the three volumes on which some individual opinion cannot be found. Consequently, reading the books is a severe exercise, for the mind must be always on the alert. The erudition displayed is little short of stupendous, however, and whether the student agrees or disagrees with Dr. Zahn in detail, he cannot but feel that his study is always more than amply repaid. We have absolutely nothing in English to put alongside of this book. It has certain faults, to be sure. The arguments at times may seem to be brilliant and learned, rather than really convincing. There is a certain lack of appreciation for the works of others; Dr. Zahn, I believe, has not often been known to change an opinion because of the argument of someone else. The tone is at times unfortunate. All this must be allowed for, but it detracts but little from the value of the book and from the profit to be gained by reading it. The student who works through it will be brought into the closest possible contact with the facts on which our conclusions are to be based and will be guided in interpreting the facts by a master. No small advantage is it, either, that the master himself deals with the New Testament from the standpoint of a thorough believer, so that there will be no theological differences to cloud the issue. The book is necessarily expensive, but it is worth the price. One such work as this is worth a dozen others, all the more because it is not a mere introduction, in our understanding of the word, for its notes almost fulfil the purpose of a commentary and do fulfil the purpose of a Bible Dictionary. As a treasury of apologetic weapons it is well nigh inexhaustible.

The task of translation has occupied no less than eight scholars and on the whole is fairly well done. Of course, with so many hands at work, the result is uneven; at times the English is painfully obscure. But Dr. Zahn's German is so notoriously difficult that many allowances must be made.

The mechanical execution of the work is above criticism.

BURTON SCOTT EASTON.

CHURCH HISTORY.

The Church of the Apostles. By Lonsdall Ragg, B.D. (Oxon.). London: Rivingtons. 1909.

The Church Universal series, in which this volume is published, is unquestionably of great value to the general reader, whom it has become the fashion lately to ignore or to slight. The editor-in-chief, well known himself as an historian, has enlisted the services of the younger historians of Oxford and Cambridge, most of them pupils of Dr. Bright. The result has been a series of merit, and this, the latest published, has not fallen behind Pullan's *The Church of the Fathers* and Whitney's *The Reformation*. These books are all written in clear and concise language, and have the merit, exceptional in modern books of history, of being interesting to the untrained reader. To the student of history, there is a drawback in the absence of a good, workable bibliography. This lack of a good list of books is a decided deterrent to a further study of the periods covered by these small volumes.

The volume immediately under review deals with the period of the Apostles, and is therefore mainly a study of the Acts of the Apostles and the Epistles of the New Testament, and our author has very successfully summarized the events contained in this period. He shows knowledge of the principal authors who have dealt with the period, both English and German, and has, as he says, followed very closely Duchesne's *Histoire Ancienne de l'Eglise*. There is avowedly little room for originality in a book of this nature and size, but there is evidence throughout the book of Mr. Ragg's independent thinking. The originality has been in the treatment and arrangement of the subject matter, and in this the author has been successful, particularly in the chapter dealing with the preparations which, through the providence of God, made the spread of Christianity at first rapid, and those difficulties and obstacles which under God were to strengthen the Church of God. "The vine was being pruned that it might bear more fruit."

There is a frank acceptance of the results of the chronology of recent critics and a necessary disagreement with the prevalent views of the middle nineteenth century English historians. He places the martyrdom of St. Paul in 66 or 67, not in 64 A.D.; yet on the other hand, he is inclined to differ with most modern writers in making St. Peter suffer on the same day, which is according to tradition. It is true that the Church from very early days kept the anniversary of both apostles on the same day, but it is almost universally agreed that this arose from the bodies of both martyrs being translated from the place of martyrdom to their final resting place on the same day, January 29th.

Mr. Ragg has, in the question of the Christian ministry in the Apostolic days—a complicated problem if one limits his attention to the New Testament alone—been sufficient of a Churchman to take into account the statements of St. Ignatius, St. Clement of Rome, St. Irenaeus, and St. Justin Martyr. There is a tendency among the Germans and their English-speaking followers to limit all investigation of this subject to the writings of the New Testament and to cast aside the statements of the fathers of the second century as of no value. These men have become so engrossed in the *quellen* and

sources, which they practically limit to written documents, that tradition and institutions like the Church or the Episcopate itself are treated as not existing.

Mr. Ragg is not content with simple statements. He justifies his conclusion by citations from or references to the authors; the reader can find the statements, because copious footnotes are given. To ignore these unqualified statements from the fathers who wrote within a generation of the apostles, is, to our mind, unscientific in the extreme: it is, moreover, to require of the New Testament what by its nature it is not and was not intended to be—a complete treatise of Christian theology and of ecclesiastical polity.

There are a few minor points from which one might differ, but the book, as a whole, is well adapted to the purpose for which it was written: "to tell, clearly and accurately, the story of the Church as a divine institution with a continuous life." We know of no better series of Church history to give to laymen to read or for candidates for holy orders to study as a groundwork to future work.

H. P. S.

RELIGIOUS.

The Psalter of the Church. The Prayer Book Version of the Psalms, with Introduction and Marginal Notes. By James G. Carleton, D.D., Lecturer in Divinity, Trinity College, Dublin. Cambridge: University Press. New York: G. P. Putnam's Sons. 12mo. pp. 279; price $1.25.

The body of this volume gives us in parallel columns the Prayer Book version of the Psalms, divided for use on the several days of the month, and notes to help for the understanding of them. The notes are partly by way of correction of the translation, as is often necessary, and partly by way of explanation either of the words or phrases or of the general meaning of a passage. Each psalm has a brief general heading, often following too closely the doubtful headings in our Hebrew text; and mention is made of any designation of a psalm for a special day or occasion in the English or Irish or American use. The introduction to the volume covers but eighteen pages, and is quite too scant to be of any real use. It is natural to compare the book with Dr. Driver's *Parallel Psalter*, which gives on opposite pages the Prayer Book text and his scholarly though pretty literal translation, and two full glossaries of noteworthy expressions and English archaisms respectively, not to mention the kind of introduction which we should expect from such an editor; or with the *Treasury of the Psalter*, edited by the Rev. Messrs. Huntington and Metcalf of our own Church, which has full notes and illustrative quotations at the bottom of each page. The advantage of the new book is that it is more convenient to use in church, as the eye can readily pass from the words which are read or sung to the notes which correct the translation or explain it. But such a note as that on Psalm 22: 17, which tells us that the second "they" means "my persecutors" is hardly worth the labor of moving the eye to the other side of the page; and the same might be said of the note on Psalm 33: 15, 16, "The futility of reliance upon merely human resources," which looks as if it was put in to save a half-page from being blank. But most of the notes are better than these, though the book as a whole does not seem to me as useful as we might have a right to expect. Psalm 68 is, as it should be, an example of full annotation, nearly the whole being given in the second column from the Revised Version.

Preaching. By F. E. Carter, M.A., Dean of Grahamstown. In Handbooks for the Clergy series, edited by Arthur W. Robinson, D.D. Longmans, Green & Co. 1909.

In truth, the preacher, like the poet, is born, not made. Nature furnishes few of either; but unlike poets, the preachers must be many, and among them the major part must be born again of the spirit and then made by hard work. To help in this making, the books are many, and among them this modest handbook justifies its place—that of a brief, enlightening introduction to the study of preaching as a duty and as an art. Enriched with quotations from St. Augustine, St. Chrysostom, Dupanloup, Dale, Bishop Brooks, Liddon, Benson, and others, the book opens to the student a wide range of thought and invites him to read the great masters. But the author has in himself the power to arouse a lively interest in preaching, and he relates the sermon admirably to the other and holier functions of the priesthood: insisting, too, that its vital qualities must come from Christian character and the Holy Scriptures. If the reader misses systematic instruction in methods of treatment and preparation, he must remember that this lack is the price of that continuity and brevity which makes the book easy to read.

Religion and the Modern Mind; and Other Essays in Modernism. By Frank Carleton Doan. Sherman, French & Co. 1909.

These essays by the Professor of the Philosophy of Religion in the Meadville Theological School illustrate the state of mind and soul of a mystic and idealistic Modernist, whose religious convictions have very little in common with those of your readers. It would be a difficult task clearly and briefly to sum up his "*credo.*" A cultured and mystical scholar, who has not the least grasp of the Catholic idea of God and His scheme of Redemption, reaches out pathetically after the haunting vision of faith and goodness, and would fain construct a working hypothesis of life. But he has learned only "something of the incomparable quantities and qualities of That he now calls God." Christ is felt to be "at the opposite pole from This he now calls God." And the ideal of perfect humanity to come is confessed to be "a sad vision, a lonely heroism. The religionist of humanity is yet in himself sad and lonely." The cult of the "larger Life of humanity" is but a sorry staff of comfort and strength.

The author places his trust and faith in his mental ideal. He and a few other cultured and refined spirits can, perhaps, be content with that; but out of the darkness and doubt and tears and sweat and blood of life comes the exceeding bitter cry for One who loves, and understands, and gives an answer to the mystery of Life; and only the Heart of the Incarnate God of the Catholic religion can heed that cry, and give the eternal answer to the eternal question of Life.

Recent Christian Progress is the title of a series of studies in Christian thought and work during the last three-quarters of a century, which helped to celebrate the 75th anniversary of the Hartford Theological Seminary in Connecticut. The book consists of 83 essays, by 78 different writers, all of whom have been connected with the Hartford Seminary as teachers, trustees, or students. Their addresses show how widely they are now scattered over the world. In commenting on Christian Progress hardly anything is said about the Greek, Roman, or Anglican communions. The article on "Modern Churches" mentions the Congregational, Presbyterian, Methodist, Baptist, Reformed, and German Evangelical Churches and the Society of Friends. The article on "the Modern European Church" (*i.e.*, the Christian bodies in Europe) gives a page to Ritualism and Socialism in the Church of England, and speaks with fairness of the Roman Church. The things in which the greatest progress is noted are the criticism and exegesis of the Bible; theological encyclopædia; home and foreign missions; and the various recent agencies, such as Christian associations, social settlements, and work for the deaf, the poor, for children, and for temperance. There is a well-written article on "the Federation and Union of Churches," which says, "Mention is here deserved by the famous Quadrilateral put forth in 1886-88 by the Bishops of the Protestant Episcopal Church and the Church of England. Its proposed basis of union was impossible, but its spirit received the hope and zeal of Christendom." The book is published by the Macmillan Company, and edited by Lewis Bayliss Paton, D.D., Ph.D. Price $3.00. W. F. C.

The Trend of Scientific Thought Away From Religious Beliefs (The Gorham Press; 75 cents) is a short essay (of some 22 pages), by the Rev. Dr. Horatio Oliver Ladd, the design of which is to show that there can be no reconstruction of religious beliefs on the basis of scientific materialism, nor can the consistent thinking of Idealistic Monism, with its agnostic surmises of the possible existence of mind and a Supreme Being, give any confidence and religious faith.

IT IS REFRESHING in these days of individualism to read a book which teaches something positive about God's Holy Word as does *The Magnetism of the Bible*, by Malcolm L. McPhail. [American Sunday School Union, Philadelphia, price 75 cents.] This book is quite up-to-date in every way; but it teaches the truth about the Bible, and is entirely constructive in its tone. We commend the work most heartily. It well deserves the prize it received from the John C. Green Income Fund, and will be useful and strengthening to all who read it.

A USEFUL tract on *The Episcopal Church* (*Le Chiesa Episcopale*) in Italian and English, is published by the Commission on Work among Foreigners in the Diocese of Connecticut. It is admirably written for circulation among Italians in this country.

BIOGRAPHY.

Susan Warner ("Elizabeth Wetherell"). By Anna B. Warner. Illustrated. New York: G. P. Putnam's Sons.

Everybody who cares for American literature knows that there was a time in which *The Wide, Wide World* was a famous story. Grandmothers reread it because it delighted their youth; present day matrons remember that they liked it in their girlhood, and it has still a circulation among the good old books that will not be forgotten. Miss Warner, or "Elizabeth Wetherell," for her *nom de plume* was far better known than her real name—died in 1885, and many of her acquaintances remain to tell of her deep sense of religion, her vivacity, and her kindliness. The task of going through her letters and preparing her biography has fallen to her sister, and the work shows the tenderness of a sister's hand. The incidents of early childhood, the family life of the twenties, the reading and thinking atmosphere in which "Elizabeth Wetherell" was trained, are gracefully told. Infancy passed into girlhood, and Elizabeth learned that there were treasures in Shakespeare and Scott, that Miss Edgeworth was a delightful companion, that Dickens was winning the notice of his generation, and began to develop the accomplishments of the 'teens. Of course, the diary is full of curious data about the notables of her young life. Later came her literary work and her labors among the West Point cadets. It is the life of a cultured, devout woman of the earnest Presbyterian type.

ROLAND RINGWALT.

GOLDEN SUNSETS.

The golden sunsets drawn by God's great hand
Are earthly emblems of the heavenly land.
Thus heaven's glory is to earth revealed
By outside glimpses of the Great Book sealed.
Thus heaven's glory lights on earth a while;
It is the lamp, it is the welcome smile
Of the great King to all who travel here;
But only some will see, and some draw near.

Like golden sunsets may my life disclose
On its last eve a living, sweet repose;
Calm ending of life's day by woes beset,
A rich reward for trials poorly met.
Our God is just, His grace abounds for all;
His prize is equal for both great and small.

LEWIS OSTENSON.

A DEFERRED PENSION CLAIM.

BY JOHN VANDERMERE.

THE old rector of St. Matthew's leaned back wearily in his study chair. There was a great burden and weight on his mind and heart. The soft south wind blowing balmily through his open window, that should have brought refreshment to his soul, passed unnoticed, though it ruffled the few thin white hairs on his almost bald head. "Not quite bald," he said, "but nearly, nearly. And no wonder. I am sixty-five, and for all I have lived through I might be three hundred and forty. But—new times, new manners. I have outlived my generation, I reckon, and am out of touch with the time that now is. I feel like that poor old stage-driver on the Rockies who, when dying, said, 'I'm on the down grade of the Great Divide and my feet can't reach the brakes.' I'm going down, and I might as well recognize that solemn fact, and make the most of it. I've served my parish faithfully in season and out of season for thirty-seven long years. I've built these people up, built a new church and parish house for them, got everything in good shape and order, and now I'm ready to be cast out. Well, if that's my fate, or my lot, so be it. Amen."

There was a ring at the bell. The old man got up wearily and answered the call.

It was one of his vestrymen bringing a young clergyman to see him. The young man was very up-to-date. He was well dressed, carried a top-hat, had the regulation gloves on his hands and stylish shoes on his feet, and parted his fine black hair in the middle.

"Good morning, Mr. Jones," said the vestryman. "I have brought you a visitor. Allow me to present to you my friend, the Rev. Aloysius Crampton, late of the Theological Seminary at Great Center. Mr. Crampton is the nephew of Mrs. De Smart, as you may perhaps know."

The gentle ceremonies of the ecclesiastical kotowing were duly and properly rendered on both sides, and the visitors were seated in the rector's study. The object of the call soon became evident, after certain unavoidable and necessary diplomatic preliminaries, which was to secure for the visitor an invitation to preach the sermon, or indeed, if agreeable, to take the whole morning service, the following Sunday.

"Of course, of course, and with pleasure," said the rector. "It will be relief to me in a measure, and I imagine in a much greater measure relief to the people. We live in a world of change, and it is natural to court variety. The people have become so used to my voice through all these years that I fear sometimes I have become like Tennyson's northern farmer to them: 'He said what I thought he ought to ha' said, and I coomed away.' A new voice and a new manner will add interest to the services on Sunday, I doubt not. I shall be very glad to have you take service and sermon and all. It will do the people good."

And so it was. The people of St. Matthew's, so long used to the well-known voice of the old and faithful shepherd of their souls, sat up and took note when a healthy, vigorous, and interesting young priest began the morning service the next Lord's Day. "The Lord is in His holy temple, let all the earth keep silence before Him." Ah! it was fine. It seemed to awaken new echoes in old St. Matthew's. It set the cobwebs to fluttering up in the corners. And more than one young maiden in the parish felt a peculiar thrill she had not before noticed in the services.

And when it came to the sermon—well, now, what *is* it that gives a peculiar and especial charm to a sermon by a young man? It may not be, probably is not, scholarly ability, for of that he has little as yet. It may not be fatherly guidance and experience, for although he may be called a "Father," yet has he not made good his title by years of soul-cure, as he will by and by. What is it? It is merely the charm of youth. That's all. He's young; the old rector is old.

The sermon made a wonderful impression. No one could exactly tell why, but it did. "The way he pronounced that long word Mesopotamia," exclaimed Miss Cartwright at the dinner table, "just went to my heart. I wish I could imitate it, but I can't. Mes-o-po-tamia. Ah, the unction, the fervor, the heavenly celestial exaltation of that superb ecclesiastical cadence!"

"Now, if they only had a rector like that! But dear old Dr. Jones, how could they turn against him? He had been with them so long, baptized them all, buried their father and mother, been *so* faithful in all things, how could they turn Dr. Jones out? It would never do, never do. But, then, they couldn't dare to offend Mrs. De Smart, either. She was the heaviest contributor in the whole parish, and if she took it into her head that her nephew should be the next rector of old St. Matthew's—well, it would be simply good-bye to Dr. Jones. *Dear* Dr. Jones!"

And so it came about. Mrs. De Smart decreed it. The old folks shook their heads. The young people wanted it; and as Dr. Jones "had been there long enough, why he ought to get out and make room for a younger man."

But where should he go, and what should he do? His salary for years and years had been barely sufficient to keep him and his family in a decent livelihood. There had been no possibility of laying up any worthy sum against the rainy day, and now, after so many years of service, the old rector and his family were simply to "get out." But where were they to go, and how were they to live? Would God again do the miracle for them of the barrel of meal that wasted not, or send ravens from heaven to feed them? Could a church which had taken a man's best years of service out of him, turn him out in the cold world like an old horse, to die? But could he not possibly secure another parish? Alas, no! "Parishes are not looking for gray-haired men in these days," was the comfortless reflection of the dear old rector of St. Matthew's; "they want young men, and they should have them, too. I fully recognize the logic of the situation, cold as it is and hard as it is. The parish needs a younger man. Let a younger man be called, and let me and mine do as best we can."

So he said to the vestry at their next meeting. The vestrymen sat silent and thoughtful. Here was a situation for them to sit up and take note of. In what other profession, trade, or calling in life had a man so little vested right in the fruits of his own labors? If a physician builds up a practice after many years of patient serving and waiting, or a lawyer, or an editor, he acquires a certain right in the good fruits of his own labors and sacrifices, and his patients, clients, or readers cannot hold a meeting and vote that he is getting old and had better move on. They can indeed withhold their patronage, but the likelihood is that the man has acquired a competence and can take care of himself. But ordinarily the old physician or the old lawyer continues in the harness, and his services are the more valued because of his age and experience. But not so the clergyman.

They thought it all over, after the meeting, and were all disposed not to consent for a moment to the withdrawal of the old rector. The wealth and influence of Mrs. De Smart, however, gave them all something of a jolt. How would she take it? She was an important and an obstinate consideration, and sooner or later they would have to reckon with her.

It came sooner than they thought. She sent them a communication. The communication was in the form of a recommendation that they provide for the future of the aged clergyman by having him placed on the pension list. "Dr. Jones is sixty-five years of age, I understand. And I am informed that all of our clergy are pensionable on a salary of $1,000 a year at the age of sixty-four. Why, he could have been pensioned a year ago."

The vestry began to investigate. *That* was a solution of the difficulty they had not thought of. It was just the thing. It would let things down easily. In fact, it was fine!

But when they came to look into things—wonderful how little they had previously been disposed to get interested in this matter of "pensioning the aged clergy"—they found, to their amazement, that a clergyman of the Church could receive a very small benefaction from certain invested funds, *provided* he were sick or disabled by age. As Dr. Jones was neither one nor the

other and was still quite able to do good work in the Church, he was plainly ineligible under the provision, and they must needs turn a little further along in the book to find out something about "pensions for the clergy at the age of sixty-four."

"Ah, yes, here it is! The last General Convention provided automatic pensions for the aged clergy—on paper! That is to say, Convention provided a Commission to secure an endowment of five millions of dollars, the interest of which, when raised, shall be taken to pension the clergy."

"When raised," reflected one of the vestrymen aloud. "That means, I suppose, that they haven't raised it yet? And if they haven't, then pensions are so far a mere possibility, I assume."

It was really wonderful how interested the vestrymen of St. Matthew's now became in this matter. They had never thought of it before. Some of them remembered vaguely to have read something about it in the papers, but it had never come home to them as it did at that time, so true it is that a man never knows the value of his windpipe till he is choked. They were now sensible of a very keen interest in this question of pensioning the aged clergy, but it gradually began to dawn on them that they had done nothing whatever to make, or help to make, such a benevolent scheme possible.

"It is all right for us to want our minister pensioned, on the benefactions of others, but I submit, gentlemen, that we have no right to complain that such a fund has not been long since provided, inasmuch as we have done nothing to help it along. I wonder how much Mrs. De Smart has given or would give to such a good and worthy cause."

And when Mrs. De Smart heard of the remark she was furious. "The idea! Did they suppose she could endow all the benefactions of the Church? And why had not somebody long ago provided funds for the support of the clergy when they are no longer wanted?"

"Somebody? But who?" asked her reverend nephew.

"I don't care much who, anybody who has the means and the disposition."

"And I suppose," continued the young man with a smile, "as everybody seems to think the same way, in the end it amounts to nobody. It seems to me that it is something that ought to be done as quickly as possible, not only because of the simple justice of the thing but because also of the expediency of it. It would improve the efficiency of the clergy during their working years immensely. All public corporations have long since found that out. The government pensions its soldiers and sailors, the railroads are doing the same for their old servants, and our public school systems for the aged teachers. Why, my dear aunt, it might be a good thing even for me, when I get old."

"You!" she exclaimed. "The idea! You have money in your own right, and more will be coming to you by and by."

"And riches take unto themselves wings sometimes and fly away. It is not likely, but it is possible, that I may be poor when I've crossed the 'dead line,' and they say you get across it almost before you are aware of it. I do from the bottom of my heart pity Dr. Jones."

"And I pity the parish. It has been suffering for years for want of a younger man."

"Yes," said the young man, "no doubt a parish in such circumstances is to be pitied. But there is just this about it: the parish can stand it better than the old rector can. He will suffer from want; they won't, not one of them."

"Well, my dear boy, I am sorry to hear you talk that way. I had just set my heart on having you take Dr. Jones' place as rector of St. Matthew's."

"Never, my dear aunt," he interrupted, "not so long at least as I would have to secure the place by forcing the old rector out. Let him be provided for first and made comfortable for the rest of his life, as he has a right to expect after all these years of faithful service, and then I might think of it, but not before."

Mrs. De Smart was plainly hurt, but her nephew was as plainly firm and unyielding in his convictions. "I tell you, aunt, what might be done, if the Church were half awake to the gravity of the situation. It could raise this five million fund easily in three years. Let me see, there are some seven thousand parishes in the United States. Throw off, say, two thousand for churches that are too weak to do anything, and that leaves five thousand. Let each of these agree to give $1,000, on the average you understand, and let this sum be paid in three years, so that each parish would only have to raise some $300 annually, on the average, you understand, and there's your five million fund complete."

"Yes," said she meditatively, "Yes: and if the moon were to fall into the sea, what a great splash it would make, on the average, you understand. Somehow or other, my dear boy, you don't seem to want to do anything I want you to do. Now, I'll make another proposition. I'll give five hundred a year, you give five hundred a year, and we'll get our parish to give five hundred a year, and that will make fifteen hundred a year. That will comfortably provide for Dr. Jones' retirement, and then you become rector of St. Matthew's. Are you agreed?"

"Couldn't think of it. For, don't you see, my dear aunt, that would look at least a little like buying an ecclesiastical benefice with money, and you know that is a great and especial sin, which we call simony. No, that wouldn't do."

"I just knew you would find something to object to in my plan," said the lady, in a wounded tone. "I'm afraid you have inherited more than your just portion of the family strong-headedness."

"Don't you think," said he with a smile, "that it may be a good thing to be a little strong-headed when you are right? I admit that it is a bad disposition to have when one is stubborn in the pursuit of wrong. An old Scotch shepherd once offered a singular petition at family prayers, 'O God, grant o' Thy mercy that we maun aye be richt (right), for Thou knowest, O Lord, how dreadfu' sot we are in our ways.'

"Now, auntie dear, let's get together somehow. I made you a proposition, and you said it was visionary. You made a proposition, and I say it is impossible. Third time proves, you know. Here is a way on which we can agree, if we will, because it is neither visionary nor impossible, but altogether practical. Suppose we do it this way: You give five hundred, I'll give five hundred, and we'll get the parish to give five hundred, and then we'll pass the whole fifteen hundred over to the Five Million Pension Fund."

"But how will that help to make you rector of St. Matthew's, and how will it help the retirement of Dr. Jones?"

"Oh, bother about my being rector of St. Matthew's! I'm going to find some hard place in the Church for myself, and if we do what I propose, it will at least be an example and perhaps also an incentive to other parishes to go and do likewise. And that much-needed pension fund will all the sooner be made not only possible, but actual. It could be done in a year, if only our people were so minded and could be brought somehow to put their shoulders to the wheel. Come on! Let's set the ball a rolling."

Dr. Jones is still the rector of St. Matthew's, and is likely so to remain until his well-won rest in his declining days comes cheerfully from a just and grateful Church.

THERE ARE TIMES when shadows of earth fall upon this life, when the soul, like an eclipsed moon, veiled, but travelling still amid the stars, reveals nothing of the loveliness and bliss reflected from the Sun of Righteousness; times when, to the earthly eye, all in life seems full of gloom and loneliness. Yet if one could but look within and beyond this life, there would be found a sweet assurance of Christ's love. The heart would be heard whispering, "Jesus is mine"; the upturned eye gazing wistfully toward the bright home of God's redeemed; the tongue murmurming as the soul fluttered expectantly,

"Oh, sweet and blessed country,
The home of God's elect!
Oh, sweet and blessed country
That eager hearts expect!"

—From a sermon on "Peace," preached shortly before his death by the Rev. RICHARD K. ASHLEY.

EACH YEAR as it ends is like a volume in the history of our lives, says the *Christian Observer*. When the year ends, it is as though the volume had been printed, bound, and sent abroad on its mission. If errors be found in it, as they will, they can be corrected by noting them in subsequent volumes. So in our lives we may correct errors of the past by carefully noting them in the year that lies before us. If the new volume is to be freer from errors than the old, we shall need the gracious help from God and His sustaining power. Do not dare to enter the New Year without His presence as your guide.

THE PASSING of years is like the coming of dawn—slow, silent, inevitable. The most eager cannot hasten the quiet, irresistible movement, and the most reluctant cannot forbid. Some gifts the years bring which we would fain decline—age, sorrow, disappointment. Some treasures they take which we would keep forever—youth, beauty, innocence. But there are more precious treasures which time cannot supply and the years cannot remove—friendship, patience, faith, and love.—HERBERT L. WILLETT, in the *Christian Century*.

Church Kalendar

Jan. 2—Second Sunday after Christmas.
" 6—Thursday. The Epiphany.
" 9—First Sunday after Epiphany.
" 16—Second Sunday after Epiphany.
" 23—Septuagesima.
" 25—Tuesday. Conversion of St. Paul.
" 30—Sexagesima.

KALENDAR OF COMING EVENTS.

Jan. 18—Seventh Dept. Miss. Council, Oklahoma City, Okla.
" 21—Conv. Miss. Dist. Philippine Islands.
" 25—Conv. Miss. Dist. Southern Florida.
" 25—California Dioc. Conv.
" 26—Georgia Dioc Conv. at Americus.

FURTHER HELP INVITED.

In the Christmas number of THE LIVING CHURCH we asked that readers would suggest to other Churchmen the desirability of subscribing to THE LIVING CHURCH for 1910, reminding them that this is the year of the General Convention, and that the issues to be brought before that body would be carefully discussed in these columns during the months next following. Of course the sessions of General Convention will be very fully reported.

A Churchman in the diocese of Pittsburgh, who takes a deep personal interest in the general welfare of the Church and its literature, asks that even more be done. He has sent us the nucleus of a fund to defray the cost of the paper to be sent to Churchmen not now in touch with it, whose names may be sent for the purpose, in the hope that they will ultimately become subscribers. He is one who believes in the Church press and, in particular, in THE LIVING CHURCH; and he believes that if Churchmen will contribute a considerable fund for this purpose, real gains may be made in promoting Churchly intelligence among Churchmen.

The publishers are glad to coöperate with such subscribers, and will themselves contribute AN EQUAL AMOUNT TO WHAT ALL OTHERS WILL GIVE TO THIS FUND.

Does it appeal to other Churchmen? If so, who will help?

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

Personal Mention

THE BISHOP OF FOND DU LAC, with Canon Rogers, expected to leave on January 6th for Florida and asks that letters be not forwarded to him.

THE address of the Rev. HOWARD CADY is changed to Medicine Lodge, Kan.

THE Rev. RICHARD COX, priest in charge of Christ Church, Crookston, diocese of Duluth, has resigned to accept Trinity parish, Oberlin, Kan., and to take up work in the five counties in the northwest corner of Kansas, the change taking effect January 1st.

THE address of the Rev. E. A. EDWARDS has been changed from Howard Park, Baltimore, Md., to Wilson, N. C.

THE name of the Rev JAMES EMPRINGHAM, rector of St. Paul's Church, Syracuse, N. Y., is, by mistake, omitted from the alphabetical list of clergy in the *Living Church Annual*, though correctly appearing in the diocesan list. His address is 615 South Crouse Avenue.

THE Rev. CHARLES FISKE of St. John's Church, Norristown, Pa., has accepted the call recently tendered to him to the rectorship of the Church of St. Michael and All Angels', Baltimore, and will begin his rectorship on Sexagesima Sunday.

THE Rev. FREDERICK D. GRAVES has been transferred by the Bishop of Kearney from Alliance, Neb., to the care of Chadron and Crawford. His address is Grace Church, Chadron, Neb.

THE Rev. PERCY W. JONES has taken work in the Yazoo Delta, diocese of Mississippi, where he will have charge of Clarksdale, Swan Lake and Rosedale, with home in Rosedale.

THE address of the Rev. EUGENE S. PEARCE has been changed from New Market, Md., to 58 Lancaster Street, Albany, N. Y.

THE Rev. W. H. XANDERS, who for the last eight years has been in charge of the Church of St. John the Divine, Broken Bow, Neb., has resigned and has accepted a call to the rectorship of Grace Church, Columbus, Neb., commencing his new duties on January 1st.

ORDINATIONS.

PRIESTS.

MINNESOTA.—On the Feast of the Circumcision, in St. Sigfrid's Church, St. Paul, by the Bishop of the diocese, the Rev. CARL E. HAGBERG. The candidate was presented by the Rev. John V. Alfvegren, the sermon being preached by the Bishop. The Rev. Messrs. Smith, Alfvegren, Blomquist, and Palmer joined in the laying-on of hands. After the service the clergy were the guests of the parish at a dinner served in the Guild house. Congratulatory remarks were made by the Bishop and the Rev. Messrs. Alfvegren, Blomquist, Almquist, Lealtad Pope, Budlong and Purves and Mr. C. H. Biorn of the parish. The closing speech was made by the Rev. Carl E. Hagberg, who now becomes rector of the parish, having been previously minister in charge.

PRIESTS AND DEACONS.

PENNSYLVANIA.—On the Fourth Sunday in Advent, Bishop Whitaker, assisted by Bishop Jaggar, held an ordination service at St. Mark's Church, Frankford, Philadelphia, when the Rev. JAMES MCCLINTOCK, the Rev. ALBERT STORK, and the Rev. FRANCIS M. WETHERILL were advanced to the priesthood, and WILLIAM SMYTHE (a former sectarian minister) to the diaconate. The sermon was preached by the rector of St. Mark's, the Rev. J. B. Harding.

DIED.

ASH.—Entered into rest, December 31, 1909, at her home, 213 South Seventeenth Street, Philadelphia, EMILY ASH, daughter of the late John M. Ash. Interment at St. James-the-Less.

SMITH.—Entered into life eternal, on Thursday, December 30, 1909, at his residence, Sewickley, Pa., FRANK BIDDLE SMITH, senior warden of St. Stephen's Church. Beloved husband, faithful friend, staunch Churchman.

"Grant him, O. Lord, eternal rest, and let light perpetual shine upon him."

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

A DEACONESS or experienced Church worker between the ages of thirty and forty years, wanted at the Italian mission of Philadelphia. For further information address Rev. T. E. DELLA CIOPPA, Church L'Emmanuello, 1024 Christian Street, Philadelphia.

ORGANIST AND CHOIRMASTER wanted, boy choir; Churchman preferred. Address: M., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

GENTLEWOMAN seeks position as companion. Conscientious, tactful, agreeable, discreet; good reader. References. Address COMPANION, LIVING CHURCH, Milwaukee.

PRIEST, unmarried, 37, desires curacy or incumbency. Moderate knowledge of music. Would take duty for a period. Could be free middle or end of January. Address X, care LIVING CHURCH, Milwaukee.

YOUNG man, family three (Methodist local pastor), desirous of change, would like to communicate with Bishop relative to seeking Holy Orders. Age 30; present salary $600 and house. Southern missionary territory preferred. A. B. C., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, unmarried, desires position, assistant or incumbent. South preferred, or would take duty for a period. Could be free from middle or end of January. X, care LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

ORGANISTS and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

ORGANS.—If you desire an Organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Trial outfit $1.00. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

SHOPPING.

MRS. M. C. DRISLER, experienced shopper. No charge. Samples sent. Estimates given. Bank references. 151 West Seventy-ninth street, New York.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

MISCELLANEOUS.

ALEXANDER'S SCRAPPLE—A pork product peculiar to Chester County, Pennsylvania; made from the select cuts of young corn-fed pork, thoroughly cooked, chopped fine, mixed with Indian meal and buckwheat; seasoned with the savory sage, thyme, and sweet marjoram. Toasted to a crisp brown makes a breakfast dish fit for a king. Five pounds for $1.00, express prepaid east of Denver, Colo. Booklet on request. E. W. ALEXANDER, Box A, Oxford, Pa.

TRAVEL.

UNIVERSITY graduate, teacher and Church worker, experienced in conducting tourist parties abroad, will take abroad during the coming summer one young man, or, if from same family, two. References. Address "MORRIS," LIVING CHURCH, Milwaukee.

CLERGYMAN and wife, having lived abroad, will conduct select party next June. Seventy days, including Passion Play. References. Address: G. A. H., LIVING CHURCH, Milwaukee.

EUROPE.—Comprehensive, leisurely tours. Splendid leaders, reasonable rates. Organizers of small parties wanted. AMERICAN TRAVEL CLUB, Wilmington, Delaware.

FLORIDA HOMES.

REALLY, Tropical Florida. At the extreme southern end of Peninsula, where tropical fruits grow safely; where summers are pleasant, and winters delightful. Perfect health, pure water. Constant breezes from Gulf or Ocean. Ten acres enough. Easy terms offered. TROPICAL Co., 315 Florida Ave., Jacksonville, Fla., or Modello, Dade Co., Fla.

APPEALS.

ST. LUKE'S HOSPITAL, BOISE, IDAHO.

St. Luke's Hospital, Boise, Idaho, is doing a valuable and extensive work. It ministers to mining camps, sagebrush ranchers, and the small towns of Idaho. Last year we took care of about six hundred people. An opportunity has arisen whereby valuable property adjoining the hospital may be obtained. It is necessary to raise at least $5,000 for this, and in addition to have $3,000 within the next few weeks for

the construction of new churches in Idaho, and during the next year $4,000 to help maintain additional missionaries. Idaho is experiencing a great development. We have a wide open door of opportunity. All offerings may be sent to BISHOP FUNSTEN, Boise, Idaho.

THE PATTERSON SCHOOL.

"An Industrial and Agricultural School for White Boys," Yadkin Valley, Caldwell county, North Carolina (Missionary District of Asheville), appeals for help in discharging the Church's obligations to the SOUTHERN MOUNTAINEERS. We teach mountaineer boys to live efficient Christian lives in their own mountain homes. $15 supports the entire work one day; $100 pays one boy's tuition and board.

MAKE ONE OF THESE ITEMS A MEMORIAL! Our needs are your opportunities.

The Rev. MALCOLM S. TAYLOR, *Headmaster.*

NOTICES.

GENERAL CLERGY RELIEF FUND.

National, official, incorporated. Accounts audited regularly by public official auditor, under direction of Finance and Audit Committees. All Trust Funds and securities carefully deposited and safeguarded in one of the strongest Trust Companies of New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are only two organizations provided for in the General Canons and legislation of the Church—namely, the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter: the pension and relief of clergy, widows, and orphans. About 550 beneficiaries are on our present list. Sixty-five out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, *i. e.*, to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This last is the one object for which the Five Million Commission is working, *i. e.*, an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE, *Treasurer,*
Church House, Twelfth and Walnut Streets,
Philadelphia.

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent.

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

The Corresponding Secretary,
281 Fourth Avenue, New York.
GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOUES.
2914 Broadway, New York.

CHURCH BUILDING.

Parishes needing money for building churches or rectories should apply to the AMERICAN CHURCH BUILDING FUND COMMISSION, Church Missions House, New York. Annual report sent on application.

Contributions to increase the permanent fund of the Commission are solicited.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

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A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.
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Lehman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

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A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

Instructions on the Religious Life, Given to the Sisters of Saint Mary by the Rev. Morgan Dix, First Chaplain of the Community, to which are appended Letters of Spiritual Counsel, With an Introduction by one of the Sisters.

A MISSIONARY PROCESSIONAL

"God is Working His Purpose Out"

A stirring Missionary Processional, sung at services of the Pan-Anglican Congress in London in 1908 and at the annual service of the Pennsylvania Branch of the Woman's Auxiliary at the Church of the Holy Apostles, Philadelphia, in January 1909. A splendid Processional Hymn to stir up enthusiasm at missionary meetings. Reprinted at the request of the late George C. Thomas. On heavy paper, words and musical notes, price $2.00 per hundred; by mail $2.10.

THE YOUNG CHURCHMAN COMPANY
MILWAUKEE, WIS.

"PRAYERS OUT OF A BOOK."

OF ALL THE kinds of authorized public worship, among Jews and among Christians, no such thing was ever known, until recent times, as a non-liturgical service. The usual custom of Anglo-American Dissenters in delegating their worship to the extemporaneous devotion of a single uninspired leader would have appeared as absurd to a Jew, or to an ancient Catholic Churchman, as it does to-day to those of us who have learned what "Common Prayer" really is, who have been taught not to bring unbeaten oil into the sanctuary.

The Tabernacle and Temple service, which was ordained by God, was absolutely liturgical. The worship of the synagogue, if not of divine ordering through Ezra, had, at least, divine sanction, and was approved and devoutly participated in by the Son of God during His earthly life. It also was absolutely liturgical. Our Saviour certainly never uttered one word against the established forms of Jewish worship, in which He Himself regularly and devoutly participated. St. John Baptist taught his disciples to pray; and Christ gave His Apostles the Lord's Prayer, which the Church has ever since universally employed in public and in private worship. It is worthy of note also that every petition of this prayer is to be found in the Jewish services. In His agony in the garden, our Saviour used the same words in prayer three times; and when He, the Son of God, was dying upon the cross, in His closing words to His Father (as one has said) He used that golden form of prayer which David, as His prototype, composed, "My God, My God, why hast Thou forsaken me?" (Ps. 22.), and, "Into Thy hands I commend My Spirit" (Ps. 31: 5.).

The Church, under the guidance of the apostles, soon shaped to itself by adaptation and by composition, a liturgical service. In Acts 4 we have a picture of the Christian assembly in Jerusalem, as "they lifted up their voices to God with one accord," in a beautiful prayer which breathes the spirit of the early Church, a sort of Christian psalm, carefully composed according to the rules of Hebrew parallelism, and evidently said or sung in concert. The Colossians were bidden to teach and admonish one another "in psalms and hymns, and spiritual songs"; which certainly could not have been extemporaneous. The only early instance of unpremediated and irregular worship (if worship it may be called), is the abuse which existed for a time in the troublesome and self-willed congregation of Corinth, and for the rectification of which St. Paul so strenuously exerted himself. His closing injunction in this connection may well be the Church's motto in all ages: "Let all things be done decently and in order."

It cannot be claimed that our Prayer Book is absolutely perfect, but it is at least marvelously good, especially if properly used with the legal ornaments and ceremonies, with intelligent appreciation and with hereditary devotion. Cast in the words of Holy Scripture (for more than nine-tenths of it is taken directly from the Bible), framed on the general plan of primitive apostolic worship, of which it is the lineal descendant, cleansed from all mediæval corruptions, expressed in the purest style of the best of modern languages, consecrated by the devout use of generations of saints who now rest in Paradise, and withal adapted to the devotional needs of the rich and of the poor, of the high and of the lowly, in this and every age, we may well thank God for the Book of Common Prayer, rejoicing that our beloved Church has "continued steadfastly in 'the Prayers.'"—A. W. L., in *The Lion of St. Mark.*

NO AIM in old age can be nobler than to arrive at death with a spirit enriched and matured by the possession of purified ideas. No aim in youth and manhood can be better than the winning of them.

The Church at Work

NEW CHAPEL FOR PHILADELPHIA.

THE Rev. C. W. ROBINSON is planning some important changes at the Chapel of the Messiah, Broad Street, Philadelphia. A new chapel, costing about $25,000, is to be built and the old building will then be altered in order to carry on a great institutional work. The attendance at the church and Sunday school has more than doubled since the new rector has been in charge.

RECENT CLERICAL DEATHS.

DURING the past week news has been received of the death of three priests of the Church and of one perpetual deacon: the Rev. Dr. R. A. HOLLAND of St. Louis, the Rev. DE LANCEY G. RICE of Providence, R. I., the Rev. JOHN WILLIAM KAYE of Philadelphia, and the Rev. HENRY H. MALIM of Detroit, Mich.

ONE OF the ablest and most powerful preachers among our clergy, the Rev. ROBERT A. HOLLAND, D.D., passed to his rest on December 30th at St. Louis, at the age of 65 years. The immediate cause of his death was asthma, but he had been in a weakened condition for about four years. Surviving Dr. Holland are his widow, Mrs. Emma Holland, and the following six children: Rev. Thomas Bond Holland, rector of St. Michael's Church, Trenton, N. J.; Rev. James S. Holland, assistant at St. George's Church, New York City; Robert Afton Holland, Jr., a well-known St. Louis lawyer; Mrs. R. C. Jones of San Antonio, and the Misses Mary and Theo Holland. Two brothers also survive: Dr. James W. Holland, dean of Jefferson Medical College, Philadelphia, Pa., and Harry L. Holland, a business man of Chicago. Dr. Holland's career has been an exceptionally brilliant one. His writings were bright and pithy to a degree seldom equalled. His chief cures were the rectorship of Trinity Church, Chicago, and St. George's, St. Louis, of which latter parish he was *rector emeritus* at the time of his death. Born in Nashville, Tenn., in June, 1844, the son of Robert Chappel and Elizabeth Lewis Holland, his education was received at Louisville College, Racine College, and the University of the South. He served as chaplain in the Confederate army during the war between the states, and was afterwards pastor of a leading Methodist church in Baltimore, Md. Becoming a convert to the Church, he studied for holy orders, and was admitted to the diaconate in 1871 by Bishop Whittingham, and to the priesthood in the following year by Bishop Robertson. He was prominent in various literary, sociological, and scientific organizations, and his own literary output was large and covered a wide range of subjects. His last work was as lecturer at the University of the South. The funeral took place at 2 P. M. January 1st, from St. George's chapel, St. Louis. The clergy of the Cathedral, under Dean Carroll M. Davis, officiated. The interment was made in Bellefontaine cemetery.

THE Rev. DELANCEY G. RICE, *rector emeritus* of the Church of the Messiah, Providence, R. I., died at the home of his daughter in Lowell, Mass., having received a shock on the preceding Sunday. He was rector of the church for fifteen years and for twenty-seven years was *rector emeritus*. A large gathering of the clergy and laity were present at the funeral to pay their last tribute of respect. The service was read by the present rector, the Rev. Frederick Irving Collins, who was assisted by Bishop McVickar.

THE DEATH is announced of the Rev. HENRY H. MALIM, a perpetual deacon of the diocese of Michigan. He was born in London, England, in 1855. After coming to this country he was for eighteen years connected with the Detroit post office. Eight years ago he was ordained to the perpetual diaconate that he might more fully serve in the Church of the Messiah, Detroit, of which he was a member. This work of deacon he was able to do on Sundays, continuing in his business at the post office. Only a week ago he contracted a severe cold which rapidly developed into pneumonia. He died after a few days' illness, and was buried from the Church of the Messiah. The Bishop and several clergy were present at the funeral. Mr. Malim leaves a wife and five children, three sons and two daughters. He had endeared himself to a large number of friends, both by his efficient work in the Church and by his earnest, devout life.

GIFTS TO OREGON CHURCHES.

AMONG gifts recently received by Good Samaritan Hospital, Portland, Ore., are a service book, from Miss S. M. Waln of Philadelphia; two candlesticks, from the Rev. Frank Stone of San Francisco; a brass bookrest, from Mrs. Scadding, wife of the Bishop; a lectern Bible, from Mrs. M. D. Wisdom, in memory of her husband, and electric light fixtures, the gift of Mr. Whidden.

ON A RECENT visitation to St. Mary's Church, Eugene, Ore., the Bishop blessed a font that had been presented to the parish by Mr. J. S. Luckey, a communicant, in memory of his wife, Elizabeth Caroline Luckey, who entered into life eternal March 23, 1908. The font was made in New York and is a beautiful piece of white marble with a brass and oak cover.

BANQUET TO BISHOP ROWE.

THE MEN of St. James' Church, Sault Ste. Marie, Mich., to the number of 150 gave a banquet in the spacious Sunday school room of the church on the evening of December 28th as a tribute of honor and respect to Bishop Rowe. At the conclusion of the banquet Archdeacon A. H. Lord, as master of ceremonies, opened the programme with a short address, introducing Mayor Sullivan, who extended a welcome to the Bishop in behalf of the city. The Bishop responded with a general talk on missionary work, which was naturally the theme of the evening. Judge Johnson of the Canadian Soo was the next speaker, being followed by the Rt. Rev. George Thornloe, D.D., Bishop of the Canadian diocese of Algoma, who gave a talk on missions which was one of the features of the evening. Other speakers were the Rev. J. A. Kennedy, a Presbyterian minister; the Hon. Chase S. Osborn; Hugh Jameson, secretary of the Y. M. C. A.; W. W. Case of the Algonquin club, and Samuel G. Carlton. Bishop Rowe closed with a few words of farewell. A letter was read from Bishop G. Mott Williams expressing regret at his inability to be present.

TWO ANNIVERSARIES AT PROVIDENCE, R. I

CHRISTMAS DAY ushered in the fiftieth anniversary of the Church of the Redeemer, Providence, and the event was marked by special services on Sunday, December 26th, and a parish reception held on Tuesday evening, December 28th. The Rev. Dr. Bassett, the rector, preached an appropriate anniversary sermon at the morning service. At the time the parish was founded there were only four churches in the city, the nearest being St. John's. The children found ample accommodation in the Sunday school, and some of them remained at church during the morning service, but as there were not enough sittings where parents and children might be together the parents were often conspicuous by their absence. This condition of affairs made a new church a necessity, and the cornerstone was laid August 8, 1859. On December 23d the church was consecrated and the first service was held on Christmas Day, which happened to fall on Sunday that year. The first session of the Sunday school was held on New Year's Day, 1860, with an attendance of 170. The Rev. C. H. Wheeler, then assistant at St. John's Church, was invited to accept the rectorship of the new church and assumed the duties November 1st. The parish has had only two rectors in the fifty years of its existence, a rather exceptional record. At the reception held in the parish house on the 28th Bishop McVickar made a touching address, congratulating the parish, earnestly advocating the moving of the church and generously promised to raise the first $1,000 towards the expense. The Rev. Dr. Bradner also spoke on behalf of the mother parish, St. John's, and wished God-speed to the work in the future. The parish house in which the meeting was held was given as a memorial of his wife by the late Edwin G. Angell.

THE Rev. GEORGE MCCLELLAN FISKE, D.D., rector of St. Stephen's Church, Providence, preached an anniversary sermon on the occasion of the twenty-fifth completed year of his rectorship of the parish, on Sunday, December 26th. Dr. Fiske assumed charge of the parish on the Third Sunday in Advent, December 14, 1884. The parish was founded in 1839 and united with the Rhode Island Diocesan Convention on July 11th of that year. Its charter of incorporation was granted in October, 1839. The first rector was the Rev. Francis Vinton, who officiated from Easter Day, 1839, to January, 1840. The Rev. George Leeds succeeded him and held office until May 10, 1841. The other rectors who followed were the Rev. Henry Waterman, Rev. James H. Eames, Rev. Henry Waterman, Rev. Charles William Ward, Rev. James Windsor Colwell. The stated orders for Morning and Evening Prayer have been said every day since 1885, and the Holy Eucharist has been celebrated every day since Christmas Day, 1886. The guild house connected with the church was the first erected in the diocese, the gift of Josiah L. Webster

in memory of his son, the Rev. Walter Gardner Webster, who lost his life with the ill-fated *Bourgogne*. During the twenty-five years of Dr. Fiske's rectorship 1,644 persons have been baptized, 1,118 confirmed, and there were 609 marriages and 640 burials. Nine clergymen, formerly members of the parish, have been ordained.

A PLAN FOR MISSIONARY WORK.

AT A missionary conference of clergymen and laymen held in St. Mark's Church, Philadelphia, on December 13th, the following resolutions were adopted:

RESOLVED: (1) That it is the sense of this meeting that in each parish a permanent organization should be effected among men to disseminate information and rouse interest respecting the missionary work of the Church.

(2) That those present at this meeting are requested to confer forthwith with the rectors of their respective parishes with a vew to the formation of such organizations.

(3) That the Bishop of the diocese be requested to appoint a committee of twelve, of whom six shall be clergymen and six laymen, to act in this diocese as an auxiliary to the General Board of Missions. This committee when appointed, shall organize by electing officers and adopting rules for the transaction of its business. It shall be the duty of this committee to keep in touch with the several parochial organizations, stimulating their interest and requesting from time to time reports of their work. A meeting of representatives from each parochial organization shall be called by the committee of twelve within one year from this date, and preferably at the time of the Diocesan Convention, at which time the term of that committee shall expire and such permanent organization of a central committee or of a missionary society shall then be effected as experience gained in the interval shall suggest.

(4) That, while recognizing the different conditions that obtain in different parishes, this meeting deems it desirable for each parochial organization to consider the following suggestions respecting aims and methods of work:

1. The introduction of a system of weekly offerings for missions by which each individual shall be encouraged to set aside a weekly sum for this purpose, to the end that the giving of the parochial quota of the apportionment may be insured.

2. The formation of a mission study class within the parish or composed of members from neighboring parishes.

3. The presentation to the men of the parish of appeals for service in the mission field, to the end that the parochial offerings may be of men as well as of money.

4. The working out of a plan of coöperation with the parochial chapter of the Brotherhood of St. Andrew in order to reach and influence every man in the parish.

DEATH OF SPENCER TRASK.

THE DEATH of Spencer Trask, a New York banker and resident of Saratoga, N. Y., removes from this life one who was a distinguished Churchman and had sat in many General Conventions as a deputy from the diocese of Albany. First elected in 1892 he was a member of each Convention until 1904 inclusive. He was a man of large wealth and a frequent benefactor of charitable enterprises and of Church institutions in his diocese and beyond. Mrs. Trask, his widow, is well known as an authoress through several published volumes and magazine articles and poems. Mr. Trask's death last week in a railroad accident was peculiarly sad. He had taken a midnight train on Thursday for New York, leaving just before a New Year's celebration for which there were great anticipations, in pursuance of his public duties of conservation, on the State Reservation Commission, of which he was chairman. The train met with [illegible] fatal to Mr. Trask.

BURNED.

THE Chicago *Tribune* of January 4th prints the following dispatch:

"Topeka, Kan., Jan. 3.—The residence of Bishop Millspaugh of the Episcopal diocese of Kansas was destroyed by fire to-day. The house was filled with guests who were here to attend the marriage of Miss Nellie, the Bishop's daughter, to Harold Copeland tomorrow evening. Most of the wedding presents and the bride's trousseau were saved by girls from Bethany College, an Episcopal institution which is on the same grounds."

JUDGE LURTON A CHURCHMAN

IT IS INTERESTING to note that Judge Lurton, who has just been added to the number of Justices of the United States Supreme Court, is a Churchman and was elected to General Convention from Tennessee in 1886, though so far as known to us, he did not serve.

PARISH ANNIVERSARY AT LAKEWOOD, N. J.

ALL SAINTS' Memorial Church, Lakewood, N. J., was consecrated twenty-five years ago, and the services on Sunday, December 19th, were commemorative of the occasion. The rector, the Rev. Edward E. Matthews, preached the anniversary sermon at the morning service, which was, naturally, of an historical character, to a large congregation, the evening service being equally well attended. The church was beautifully decorated with flowers and potted plants.

The church edifice was erected during the ministrations of the Rev. Thomas McClintock, who was the last of a number of missionaries who had devoted their time to building up the mission at Lakewood. In 1885 the Rev. Ralph W. Brydges was called as resident minister, remaining for eight years. He was succeeded by the Rev. D. L. Schwartz, who died on January 14, 1901, and the present rector entered upon the duties of the parish on the following November. In the eight years of his incumbency, the number of baptisms has been 169; confirmations, 164; burials, 54; marriages, 46. The present number of communicants is 314.

NOT CALLED TO PROVIDENCE

A TELEGRAM from the Rev. William Austin Smith, rector of St. Paul's Church, Milwaukee, who is now in the East, asks that denial be made of a report printed in an eastern journal to the effect that he has been called to the rectorship of Grace Church, Providence, R. I. No such call, says Mr. Smith, has been extended to him. This information will be very gratefully received in Milwaukee, where Mr. Smith has earned the confidence of the entire community and where any probability of his removal would cause much sadness. Mr. Smith has been rector of St. Paul's Church since 1901 and is president of the Standing Committee of the diocese. Grace Church, Providence, is the parish that has become vacant by the removal of Dr. Rousmaniere to St. Paul's, Boston.

AN OMISSION SUPPLIED.

IN THE LIVING CHURCH of December 25th there is an account of five deacons having been advanced to the priesthood by Bishop Whitehead at Calvary Church, Pittsburgh, Pa., but only four were reported as having received the rite, the name of the Rev. Robert G. Roscamp being inadvertently omitted. He was presented by the Rev. J. E. Reilly, D.D.

RECTOR INSTITUTED AT NEW BEDFORD, MASS.

THE institution of the Rev. Francis B. Boyer at St. Martin's Church, New Bedford, Mass., took place on Sunday, January 2d, in the presence of a large congregation. Archdeacon Samuel G. Babcock, acting for the Bishop, officiated. There was special music followed by a children's service, when the old Christmas carols were repeated. Mr. Boyer has been at St. Martin's two months, and in that time has given the parish a new lease of life, and inspired all parishioners so that every one is taking an interest in the activities of the parish. The floating debt amounting to about $800 has been wiped out, the membership in the Sunday school has been considerably increased, and a club of men has been formed, to be known as the Kinsmen Club, named in honor of Bishop Kinsman, who once was a rector of the parish.

STONY WOLD HALL AT LAKE KUSHAQUA, N. Y.

STONY WOLD HALL for the sanatorium at Lake Kushaqua was dedicated on December 27th. The service was in charge of the Rev. George H. Bottome, vicar of Grace Church, New York, who was assisted by Rev. E. S. Travers, chaplain of the Military Academy at West Point. The Rev. J. N. Marvin of Albany, the Rev. Ernest Smith of Bloomingdale, the Rev. Father Roarke and the Rev. Mr. Pinney of Malone, Mrs. Walter Geer, Miss Blanche Potter, Dr. and Mrs. Newcomb, and a large party from New York were present. This informal service was the transferring of the building from its donor, Miss Blanche Potter, to the Stony Wold Corporation. The consecration of the chapel will occur later. The hall is a memorial of the late Martha Potter, erected by her sister, Miss Blanche Potter. It is of English Cottage architecture and is in keeping with the other buildings of the institution. The chapel, used by the Rev. J. N. Marvin for his semi-monthly services, is done in beautiful Gothic work and occupies the northwestern end of the hall, which will hold about two hundred persons. Among the memorials is a handsome Tiffany window having five panels, which represents the Good Shepherd and His sheep, and a set of chimes striking the quarter, half, and full hour. These are the gifts of Mrs. Walter Geer, also in memory of Miss Martha Potter, her sister. Mrs. G. Granville Wright of New York, through the Rev. J. N. Marvin, has presented a large organ to be used in the chapel, and the Bible and Prayer Book Society of Albany has given a Bible, altar book, Prayer Book, and hymnal for chancel use.

The Rev. Mr. Bottome's address was a beautiful tribute to Miss Potter, in whose memory the hall has been erected, and to the

donors. The memorial gift includes a large power house which enables all the buildings of the institution to be lighted and furnishes power for the laundry, also a large dormitory for the workmen.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

"Mystery Play" at Hartford—Personal.

THE PRINCIPAL feature of the Christmas celebration of Christ Church, Hartford, Sunday school, of which parish the Rev. James Goodwin is rector, was a mystery play. It was a compilation of three of the oldest known mystery plays in the English language. One of the halls of the city was obtained for the representation.

Since the death of the Rev. Jesse E. Heald, Archdeacon of Hartford, the Rev. Jacob A. Biddle has taken charge of the parish.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Rhodes Scholarship for E. H. Eckel, Jr.

MR. EDWARD HENRY ECKEL, Jr., a junior of the University of Missouri and a postulant for holy orders in the diocese of Kansas City, has just received an appointment to a Rhodes scholarship in Oxford University from the state of Missouri. He is the son of the Rev. Edward Henry Eckel, rector of Christ Church parish, St. Joseph. Mr. Eckel expects to enter Oxford next fall. The Rhodes scholarship pays $1,500 a year for three years, and includes travel on the continent of Europe.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Sunday School Institute to be Held—Notes.

DURING THE month of January, a Sunday School Institute is to be conducted in the diocese by the Rev. William Walter Smith, M.D., secretary of the New York Sunday School Commission and General Secretary of the Sunday School Federation. An excellent programme has been issued consisting of training classes for parents, teachers, and older pupils on Sunday School Teaching, with twelve lectures covering very fully and in detail the subjects of Child Study, Youth, Religious Pedagogy, and Sunday School Organization. Two days of each week will be devoted to Louisville. During the other week days, Dr. Smith will conduct similar classes in each of the larger parishes outside the See city. The plans include a mass meeting for all Sunday school officers, teachers, and pupils, to be held in St. Andrew's Church, Louisville, on the First Sunday after the Epiphany, at which Dr. Smith will make the principal address.

A SUNDAY SCHOOL has been started at the mission at Lagrange, under the charge of the Rev. Clinton S. Quin, the first ever attempted by the Church there. While somewhat in the nature of an experiment, the enrollment is good and there are many encouraging features.

IN ACCORDANCE with the annual custom, a special reception was held on New Year's Day at the Church Home and Infirmary, Louisville. During Christmas week those who live at this institution were given a delightful entertainment, consisting of music, recitations and refreshments, by the G. F. S. of the Church of the Advent, which makes this a regular feature of its Christmas work.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Watch Night Services at the Redeemer, Brooklyn.

IMPRESSIVE services marked the end of the old and the beginning of the new year at the Church of the Redeemer, Fourth Avenue and Pacific Street, Brooklyn. A watch-night service was held from 11 until midnight. The singing of popular hymns was led by a chorus of fifty voices. On Sunday morning the rector, Rev. T. J. Lacey, delivered his annual New Year message to the congregation, giving a watchword for the year 1910. A service of consecration of the new year was held on Sunday evening. This service was inaugurated some seven years ago, and has become a notable feature of the parish life. At the service an elaborate programme of music was rendered, and the Rt. Rev. Dr. Griswold, Bishop of Salina, preached the sermon.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Christmas Eve in Boston — "The Christmas Mystery" — St. Peter's, Cambridge, Out of Debt.

CHRISTMAS EVE in Boston was made much of this year. On Beacon Hill, where reside many Church families, the houses were all ablaze with lights and there was a festive air everywhere. The Church of the Advent choir, following the service at the church, went out on the streets singing their Christmas carols, going to the homes of the Bishop and of the Rev. Dr. Mann of Trinity, who has recovered from his illness, and to the homes of members of the corporation of the Advent, as well as to the St. Margaret's Convent in Louisburg Square, before which

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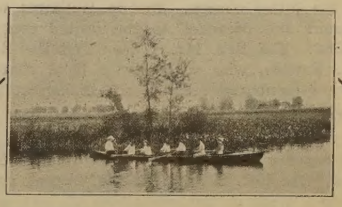

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they sang very sweetly. As on previous years the choir was invited into the home of Mr. George P. Gardner, one of the corporation, where supper was served. But this was not the only choir music that was heard about the hill district, for the singers from St. Stephen's Church, Fall River, went to Boston and sang in front of the homes of some of the prominent Church people, especially that of Robert Treat Paine, who is recovering from an illness which has kept him at home since last summer.

"THE CHRISTMAS MYSTERY" which Father Field, S.S.J.E., wrote several years ago, was given on the evening of December 31st in the schoolroom of the Church of St. Augustine and St. Martin at the South End of Boston before a large audience. All the colored children, thirty-five of them, treated their characters interestingly and reverently and went through their parts most commendably.

ST. PETER'S CHURCH, Cambridge (the Rev. Edward Lyman Eustis, rector), rejoices in the final extinguishment of a long standing debt on the rectory. Through the gifts of the people, the proceeds of a parish fair and aid from the Bishop's Reënforcement Fund the sum of $4,169, with interest, was raised within the year. On the evening of December 16th over 150 people gathered in the parish rooms, and after reports of committees and speeches by Archdeacon Babcock and the rector, and the reading of a letter of congratulation from the Bishop, the notes securing the mortgage were burned. Refreshments were served and a very pleasant evening was passed.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Dean Marquis Convalescent—Union of Two Detroit Churches Consummated.

DEAN S. S. MARQUIS, who met with an accident in an automobile collision a few days ago, and who has been at the hospital, was able to return home on Friday, December 31st, much improved. Though his injuries were not of an alarming nature, his physician has ordered him to take a rest, which he will probably spend in Boston.

ON THE second Sunday after Christmas St. James' and Trinity Churches united forces at the latter church. Bishop Williams was present and preached to the united congregation. The Rev. Mr. Wilson and the Rev. Mr. Frisbie, who will jointly have charge, were present and assisted the Bishop at the Holy Communion.

ON Holy Innocents Day the children of the Sunday school of St. Peter's Church, Detroit (the Rev. H. C. Attwater, rector) were given a treat in the production of that part of the Passion play that relates to the Nativity, by means of a moving picture apparatus secured by the rector. The entertainment was preceded by a short choral service.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Sanctuary Lamp for St. Peter's, West Allis.

AN ANTIQUE sanctuary lamp has come into the possession of the Rev. Samuel W. Day, of St. Peter's Church, West Allis. It was hung before the Blessed Sacrament at the altar of the church on Christmas Eve. A member of the Maxwell, Forbes, Stillman Co., of Milwaukee, during a recent trip abroad picked up the relic in Spain, at the same time learning its unique and fairly authentic history. It seems that the lamp originally burned before the Blessed Sacrament in a Dutch Roman church, whence it was carried to Spain during the time of the historic revolt of the Netherlands at the end of the sixteenth century, and during the intervening years has been held as a valued heirloom by the descendants of its old-time plunderer. Some of its more valuable ornamentation has doubtless been removed during the course of the years, but, despite the loss, the lamp is still most attractive. The body is done in copper-like brass, while the ornaments and chain-work are of hand-wrought brass. The workmanship would seem to be French of the Valois-Orleans period.

NEW MEXICO.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

Christmas at Farmington.

THE Ven. W. H. DOGGETT, Archdeacon of Southwestern Colorado, who has charge of Farmington, was able to arrange his duties so as to spend Christmas with this mission. A handsome new stone church, which has been over a year in building, was just ready for use, and the season was a very joyful one. The new church, which is fully furnished, will be set apart as a house of God by Bishop Brewster of Western Colorado on Sexagesima, when a class will be presented for confirmation. Farmington is singularly isolated, being reached only from Durango, Col., a visitation from Bishop Kendrick requiring hundreds of miles of travel, with the probability of a snow blockade.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Personal.

THE Rev. W. M. SIDENER, rector of St. Paul's Church, Stubenville, who is confined to the Gill Hospital with an attack of rheumatism, was visited on Christmas Eve by the Knights of St. Paul, who presented to him a gold cross and chain.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coad.

Christmas in the Quaker Capital—Work of the City Mission—Other Items of Interest.

OWING to the great snow storm which started at 9 A. M. on Christmas Day and lasted until the same hour the next day, the attendance at all of our churches was greatly diminished on Christmas Day, and more so the day following, few churches having as many as a dozen worshippers at the morning service on the first Sunday after Christmas or St. Stephen's Day. In most parishes the usual carol service was postponed till the following Sunday.

FOR THE fifth year, the Rev. Dr. Duhring, superintendent of the Philadelphia City Mission, gathered about 600 of the poorest children of all nationalities and creeds together at Old St. Paul's Church on the Wednesday afternoon after Christmas, where a short service and the singing of Christmas hymns and carols was held, after which each child was generously supplied with toys, candy, cake, fruit, and some article of wearing apparel, provided by liberal and charitable Churchwomen of St. Asaph's, Bala, and other parishes. The same institution provided all the inmates of the state penitentiary and county prisons with Christmas post-cards.

THE CONGREGATION of St. Jude and the Nativity, Philadelphia, occupied its rebuilt church for the first time on Christmas Day. The edifice will shortly be consecrated.

BISHOP THOMAS of Wyoming, addressed the monthly meeting of the Indians' Hope Association at the Church House, Philadelphia, on December 27th.

THE DEATH of Arthur Brock, a prominent Philadelphia business man and Churchman, occurred on December 24th. His burial took place from St. James' Church, Walnut Street,

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on December 27th, the rector, the Rev. Dr. Richardson, officiating.

THE SERVICE for matriculation took place at the Philadelphia Divinity School on Friday, December 17th. Bishop Whitaker officiated and Bishop Jagger delivered an address. Fourteen new students were presented to Bishop Whitaker by the Dean for matriculation.

THE Rev. C. W. ROBINSON, rector of the Church of the Evangelists, Philadelphia, is confined to his home by illness.

AT MIDNIGHT on New Year's Eve, the Rev. R. Marshall Harrison, D.D., conducted a service in the Holy Trinity Memorial chapel, Philadelphia, and stated to the large congregation present that he had severed his connection with the chapel as minister in charge, but that he would remain at the urgent request of the whole congregation as a teacher in the Sunday school. Dr. Harrison's successor has not as yet been announced.

THE BEN GREET English players rendered Mrs. Spencer Trask's play of the Nativity, entitled "The Little Town of Bethlehem" for the benefit of charity in the Academy of Music on the afternoon of Thursday, December 30th.

IT HAS BEEN decided to ask the Sunday schools of the Church to have their Lenten offerings this year designated as the "George C. Thomas Memorial Lenten Offerings of 1910."

MR. ORLANDO CREASE, for many years one of the most active laymen of the diocese, celebrated his 86th birthday on Tuesday night, December 21st, by giving a dinner, having for guests his rector, the Rev. Dr. Launt, Rev. Dr. Duhring, Rev. Stewart P. Keeling, and Mr. John E. Baird.

DURING the past week St. Stephen's and St. Mark's, Philadelphia, have each lost a valued and active parishioner. Mr. Ludovic C. Cleeman, for many years a warden and vestryman at the former parish, died suddenly of heart disease on Wednesday, December 29th. His burial was held from St. Stephen's Church on Monday, January 3d, with interment at St. James-the-Less. In the death of Mr. Edward Moore Robinson, which occurred on Sunday, December 26th, the Church and social world have lost a foremost leader. The burial service was held at St. Mark's, on Friday, the Rev. Dr. Mortimer officiating. Interment was made at Woodlawn cemetery, New York.

THE CONTRACT for a large new three-manual organ to be installed at old St. Andrew's Church on Eighth Street, Philadelphia, has been given to Bates & Culley, a Philadelphia firm.

THE NEW organ which has lately been installed at Holy Trinity Memorial chapel, Philadelphia, was dedicated on St. Stephen's Day by the vicar, the Rev. Dr. Harrison.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

Christmas Present for Bishop Fawcett.

ON CHRISTMAS DAY the Cathedral Church of St. John, Quincy, took an offering for a Christmas present for the Bishop of the diocese. The offering amounted to $115.40, and the Bishop has turned it into the repair fund of the Cathedral to be used to complete the refinishing of the Cathedral floor.

RHODE ISLAND.

WM. N. MCVICKAR, D.D., Bishop.

Notes.

THE NEW parish house of All Saints' Church, Providence, will be formally opened on Wednesday evening, January 5th.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Interesting Event at St. Michael's, Oakfield — Special Service at Grace Church, Lyons.

AN INTERESTING event at St. Michael's Church, Oakfield, was the marriage on the morning of Holy Innocents' day, of Mary Elizabeth, daughter of the officiating clergyman, and the Rev. F. B. Blodgett, professor in the General Theological Seminary. The ceremony was performed by the rector, the Rev. C. C. Gove, and was preceded by a celebration of the Holy Communion.

ABOUT FIFTY Sir Knights of Zenobia Commandery, No. 41, of Palmyra attended service at Grace Church, Lyons (the Rev. A. O. Sykes, D.D., rector), on Sunday afternoon, the Eve of the Festival of St. John the Evangelist. The Brotherhood of Men was the subject of the rector's sermon. Special mention was made of Sir Knight Mark M. Finley, for many years the dean of the Commandery, who was buried on Friday last.

CANADA.

Christmas in the Dominion—Parish News of the Various Dioceses.

Diocese of Montreal.

CHRISTMAS DAY was marked in the city churches in Montreal by specially bright services and beautiful music. The orchestral accompaniment to the service at the Church of St. John the Evangelist was particularly fine. In many of the churches the Christmas music was repeated on the following Sunday.

Diocese of Niagara.

THE NEW church just built in St. Philip's mission, Hamilton, was formally opened by Bishop Dumoulin on the Sunday before Christmas. Although the building is paid for it is still sadly in need of interior furnishings. The altar was used for the first time on Christmas morning.

Diocese of Ontario.

AMONG the gifts to St. Paul's Church, Conway, are a handsome brass altar desk and a very fine King Edward Prayer Book and

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altar service book. Bishop Mills is to visit Montreal early in the new year.

Diocese of Toronto.

IN SPITE of the bad weather the Christmas services in the city churches were very largely attended and the number of those who made their Communion, especially at the early celebration, was unusually great. The Very Rev. Frank Dumoulin, Dean of Cleveland, Ohio, preached in St. James' Church, Toronto, on the Sunday after Christmas.—A NEW church was opened at Longford on the Sunday before Christmas.

Diocese of Yukon.

GREAT JOY was felt at the arrival of Bishop Stringer at Dawson on Christmas Eve. He and the missionary who accompanied him on his northern trip had great hardships during the journey, at one time being so near starvation that they had to eat their moccasins. Both Bishop and missionary, the Rev. C. H. Johnson, lost fifty pounds in weight during their journey.

Diocese of Kootenay.

ARRANGEMENTS are being made to build another church in the new parish of Kokanee. At present though there are six centers for services in the parish there is only one church, that of St. Michael at Balfour. The priest in charge of the mission is the Rev. Christopher Reed, formerly of Dawson City. It is hoped that a parsonage may soon be built. —THE JUNIOR branch of the Woman's Auxiliary of St. Saviour's Church, Nelson, presented at Christmas a Church Lessons' Bible for use in the church.

Diocese of Ottawa.

THE HANDSOME new parish hall of St. John's Church, Smith's Falls, was opened by Archbishop Hamilton December 11th. The building, which cost about $7,000, is in memory of a former well beloved rector, the Rev. Canon Nesbitt, and is called the Nesbitt Memorial Parish Hall. It is very well equipped in every way for the work of the parish.—THERE were very large numbers present at the early celebrations on Christmas Day in the city churches in Ottawa.

Diocese of Rupert's Land.

THE SIXTIETH anniversary of St. Andrew's Church, on the banks of the Red river, was celebrated on the Sunday before Christmas. There is a beautiful window in this church to the memory of the late Archdeacon Cochrane, who had much to do with the building of it sixty years ago. Amongst its former rectors were the late saintly Bishop Young of Athabasca, and the present Bishop of Qu'Appelle, the Rt. Rev. Dr. Grisdale.

The Magazines

THE FIRST of a series of articles on "The Menace of the Police," by Hugh C. Weir, is printed in the January issue of *The World To-day*. The opening chapter, which is entitled "Three Million Dollars a Day for Crime," shows that there are four and a half times as many murders committed for every million of our population to-day than there were twenty years ago, and that the increase in this and other forms of crime is confined to our own borders. The convictions for murder are but 2 per cent in the United States, against 95 per cent in Germany, 85 per cent in Spain, 77 per cent in Italy, 61 per cent in France, and 50 per cent in England. These figures, if true, and there is small reason to doubt them, are food for reflection. Other forms of criminality have also grown proportionately. The articles intend to show that our police are in great part responsible for this appalling condition of affairs. "Music as a Social Force," by Lester B. Jones, and "China's Far West," by Ernest D. Burton, are other contributions of merit in this number.

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